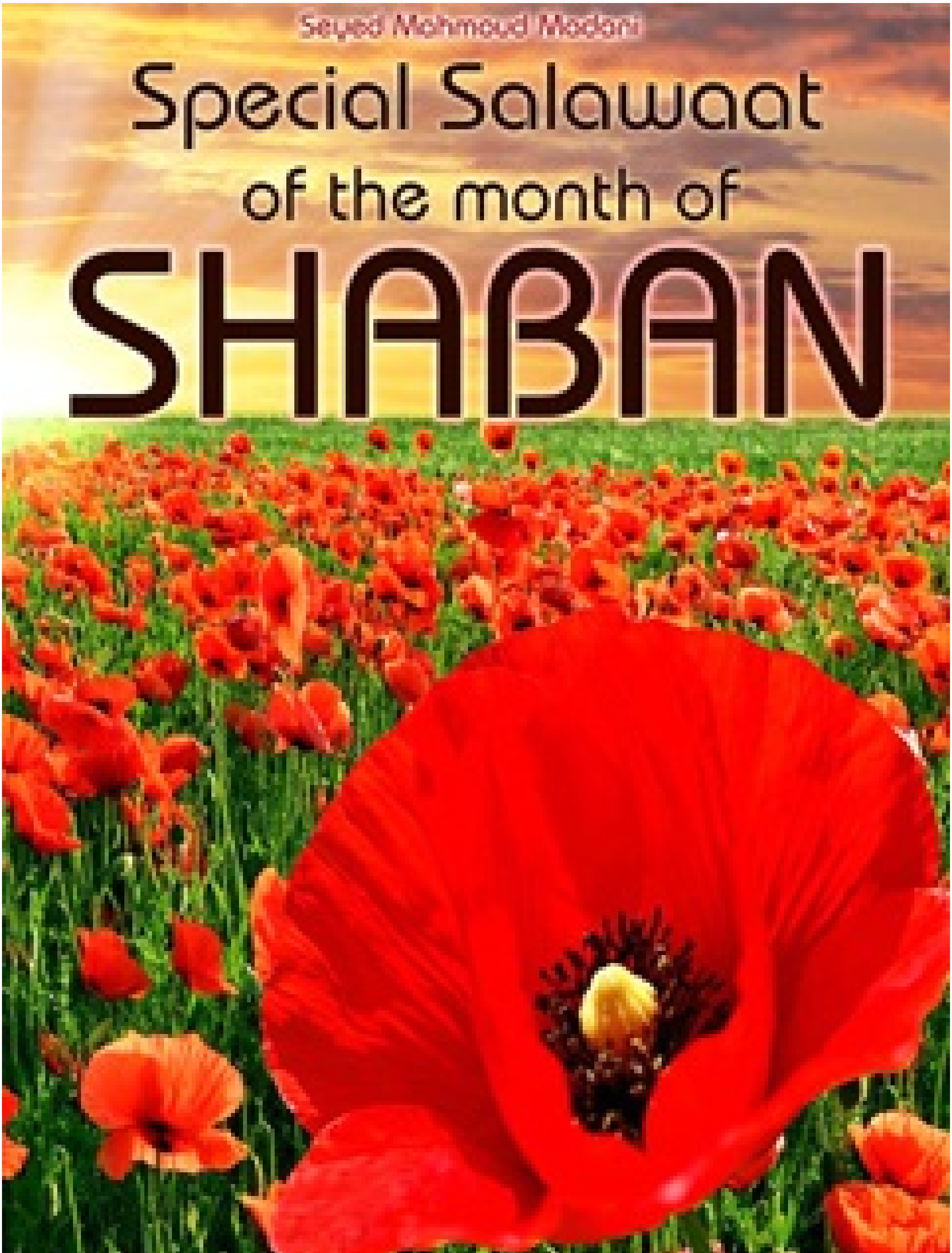

Seyed Mahmoud Madani
Special Salawaat
of the month of
SHABAN

بسم الله الرحمن الرحیم

Special Salawaat of the month of Sha'ban

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point

The month of Sha'ban is really valuable and a lot of our Ahadith point to the significance of this great month. One of the Mustahhabbat that are highly encouraged in this month is a Salawat that has been narrated from Imam Ali Zaynul 'Abidin. This .book is a commentary on Salawat Sha'baniyyah

Author's Preface

In the name of Allah the Most Beneficent the Most Merciful

For those of us who want to take a step and get closer to Allah, there is a special and opportune season. In this period of time one's efforts and attempts are more

rewarded and the journey towards Allah gets quicker. The scent of divinity and the tune of the Quran are spread everywhere. The golden opportunity of dawn (sahar) becomes more important. Righteous people identify the months of Rajab, Shaban and Ramadan as the spring of the heart.

According to some the Ahadith, the first one is the month of Velayat, the second month is the month of Prophethood and the third month is the month of Allah.

فقد روی عن أمیر المؤمنین ع أنه کان یصومه (رجب) و یقول شهر رجب شهری و شعبان شهر رسول الله ص و شهر رمضان شهر الله عز و جل

It is

p: ١

narrated about the Commander of the Faithful that he would fast in the month of Rajab and he is narrated to have said, "The month of Rajab is my month and the month of Shaban is the month of Messenger of Allah and the month of Ramadan is the month of Allah Almighty." (1)

According to some Islamic scholars, most of the people who wanted to start a special program for refinement of their souls and to purify themselves, implemented a forty day plan within these months.(2)

So the wayfarers towards Allah in the month of Shaban are in the middle of this spring and if they have used the opportunity of Rajab, they have already achieved a certain level of proximity to Allah. They can continue their ways and add to it by prayers, worship and recitation of the Quran. Even if some of us were lazy in the month of Rajab we can make up for our shortage in the month of Shabaan and prepare ourselves for the upcoming month of Ramadan.

The month of Shaban is really valuable and a lot of our Ahadith point to the significance of this great month. Some of our great scholars and narrators of Ahadith like Shaikh Saduq have gathered these Ahadith in a book and in order to remind ourselves of the high rank of this month we narrate some of them here:

الصدوق بسنده عن ابن عباس قال قال رسول الله ص و قد تذاكروا عنده فضائل شعبان فقال شهر شریف و هو شهری

۱- مصباح المتهجد ص : ۷۹۵ المقنعه۳۷۳ مسارالشیعه ص : ۵۷

۲- Ayatollah Javadi Amolly

و حمله العرش تعظمه و تعرف حقه و هو شهر يزاد فيه أرزاق المؤمنين و هو شهر العمل فيه يضاعف الحسنه بسبعين و السيئه محطوطه و الذنب مغفور و الحسنه مقبوله و الجبار جل جلاله يباهی فيه بعباده و ينظر إلى صيامه و صوامه و قوامه و قيامه فيباهی به حمله العرش

فقام علی بن أبی طالب ع فقال بأبی أنت و أمی يا رسول الله صف لنا شيئا من فضائله لنزداد رغبه فی صيامه و قيامه و لنجتهد للجليل عز و جل فيه

فقال النبی ص من صام أول يوم من شعبان كتب الله له سبعين حسنه تعدل عباده سنه ....

و من صام ثلاثين يوما من شعبان ناداه جبرئيل من قدام العرش: يا هذا استأنف العمل عملا جديدا فقد غفر لک ما مضى و تقدم من ذنوبک

Sheikh Saduq narrates from Ibn Abbas with the chain of narration, "In the presence of Prophet Mohammad we discussed the greatness of the month of Shaban. Prophet Mohammad said, "It is an honorable month and it is my month. The carriers of the throne of Allah respect it and know its great magnitude. The blessings for the faithful increase in this month. This month is the month of performing actions, so the reward of good actions is seventy times more (than other months). The evil gets cleansed and sins get forgiven and the good deeds are accepted. Allah is proud of his servants. (In this month) Allah looks at the fast of those who fast and the worship of worshipper and boasts about it

(to the carriers of His throne."(١)

At that moment Ali Ibn Abu Talib stood up and asked, "May my mother and father be sacrificed before you, please tell us some of the virtues of this month so we are encouraged to pray and fast more and strive more in the way of our Beloved Lord." Then the Prophet started with some of the rewards of fasting in this month and said, "Anyone who fasts on the first day, Allah gives him seventy rewards each equal to the reward of one year of worship…." And at the end he said, "Anyone who fasts all the thirty days of Shaban, Gabriel calls out to him from the front of Allah's throne and (says, "Start your life anew! Allah has forgiven all the sins that you had done!"(٢)

الصدوق بسنده عن ابی عبد الله ع سمعت أبی قال :کان أبی زین العابدین ع إذا اهل شعبان جمع أصحابه فقال معاشر أصحابی أ تدرون أی شـهر هذا؟ هذا شـهر شـعبان و کان رسول الله ص یقول: شعبان شهری ألا فصوموا فیه محبه لنبیکم و تقربا إلی ربکم فو الذی نفس علی بن الحسـین بیده لسـمعت أبی الحسین بن علی یقول سمعت أمیر المؤمنین ع یقول: من صام شعبان محبه نبی الله ع و تقربا إلی الله عز و جل أحبه الله عز و جل و قربه من کرامته یوم القیامه و أوجب له الجنه

In another hadith Saduq narrates from our sixth Imam that he said, "My father told me that his father gathered all of his

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١- فضائل الاشهر الثلاثه ص

٢- فضائل الأشهرالثلاثه ص : ۵۶

companions on the first of Shaban and he said, “Do you know what month is this month? This month is the month of Shaban. About this month Prophet Mohammad has said, “Shaban is my special month. Be aware and fast in this month to get closer to ”.Allah, for the love of your Prophet

I swear by Allah who holds my life in His Hand, I heard from my father, Imam Husayn and he said, “I heard my father Ali Ibn Abu Talib say, “Anyone who fasts in this month for the love of the Prophet and wants to get closer to Allah, Allah will make heaven (obligatory for him.”(١

About the month of Shaban, the great scholar Ayatollah Mirza Javad Maleki Tabrizi in ,his book of Almoraqebat said

This month is extremely valuable for the seekers of Allah. One of the nights that“ could be the Night of Qadr is in this month. From the time that Adam came to earth, God promised all of His messengers that victory will be in the hands of the man who will be born in this night (the fifteenth night). Also God promised that He will fill the ”.earth with justice after it will be filled with oppression and cruelty

,About the importance of this month it is enough to know that the Prophet has said

شعبان شهری، رحم اللّه من اعاننی علی شهری”

”This month is my month and may Allah bless those who help me in this month“

Whoever hears this invitation must strive to respond to

۱- فضائل الأشهرالثلاثه ص : ۶۲

,it and be included amongst the invited ones. His brother and his successor said

«ما فاتنی صوم شعبان مذ سمعت منادی رسول اللّه صلّی اللّه علیه و آله و سلّم ینادی فی شعبان، فلن یفوتنی ایام حیاتی ان شاء اللّه»

I have not missed the fasting in Shaban from the time that I heard someone calling“ out at the Prophet’s order (to encourage people for the fasting in Shaban) and I will .”not miss it until the end of my life Insha’Allah

By this hadith you can understand the significance of fasting over praying, donation (and other good deeds.(1

One of the Mostahabaat that are highly encouraged in this month is a Salawat that has been narrated from Imam Zein Al-Abedin. This salawat is not only a religious masterpiece or a lovely supplication with Allah, but it is also a deep sea of theology and knowledge. Its teachings are primarily about the Imamat and its high position in .Islam

I had a chance to speak on Iran’s national TV about the Salawat Shabaniyeh but unfortunately the program was very short and the information that I could gather from the Quran and Ahadith was more than could be delivered in the program. So, I decided to publish it in a small booklet for anyone who wants to take benefit from the .seas of the knowledge of the Ahlul Bayt

The fourth of Shaban ۱۴۲۸ A.H

Seyed Mahmoud Madani

Arabic Text of the Salawat Shabaniyyah

Arabic Text

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ شَجَرَهِ النُّبُوَّهِ وَ مَوْضِعِ الرِّسَالَهِ وَ مُخْتَلَفِ الْمَلائِكَهِ وَ مَعْدِنِ الْعِلْمِ وَ

١- المراقبات ص ١٦٦

أَهْلِ بَيْتِ الْوَحْيِ اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ الْفُلْكِ الْجَارِيَهِ فِی اللُّجَجِ الْغَامِرَهِ یَأْمَنُ مَنْ رَكِبَهَا وَ یَغْرَقُ مَنْ تَرَكَهَا الْمُتَقَدِّمُ لَهُمْ مَارِقٌ وَ الْمُتَأَخِّرُ عَنْهُمْ زَاهِقٌ وَ اللازِمُ لَهُمْ لاحِقٌ اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ الْكَهْفِ الْحَصِینِ وَ غِیَاثِ الْمُضْطَرِّ الْمُسْتَكِینِ وَ مَلْجَإِ الْهَارِبِینَ وَ عِصْمَهِ الْمُعْتَصِمِینَ اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ صَلاهً كَثِیرَهً تَكُونُ لَهُمْ رِضًى وَ لِحَقِّ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ أَدَاءً وَ قَضَاءً بِحَوْلٍ مِنْكَ وَ قُوَّهٍ یَا رَبَّ الْعَالَمِینَ اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ الطَّیِّبِینَ الْأَبْرَارِ الْأَخْیَارِ الَّذِینَ أَوْجَبْتَ حُقُوقَهُمْ وَ فَرَضْتَ طَاعَتَهُمْ وَ وِلایَتَهُمْ اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ اعْمُرْ قَلْبِی بِطَاعَتِكَ وَ لا تُخْزِنِی بِمَعْصِیَتِكَ وَ ارْزُقْنِی مُوَاسَاهَ مَنْ قَتَّرْتَ عَلَیْهِ مِنْ رِزْقِكَ بِمَا وَسَّعْتَ عَلَیَّ مِنْ فَضْلِكَ وَ نَشَرْتَ عَلَیَّ مِنْ عَدْلِكَ وَ أَحْیَیْتَنِی تَحْتَ ظِلِّكَ وَ هَذَا شَهْرُ نَبِیِّكَ سَیِّدِ رُسُلِكَ شَعْبَانُ الَّذِی حَفَفْتَهُ مِنْكَ بِالرَّحْمَهِ وَ الرِّضْوَانِ الَّذِی كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَیْهِ وَ آلِهِ وَ [سَلَّمَ] یَدْأَبُ فِی صِیَامِهِ وَ قِیَامِهِ فِی لَیَالِیهِ وَ أَیَّامِهِ بُخُوعا لَكَ فِی إِكْرَامِهِ وَ إِعْظَامِهِ إِلَى مَحَلِّ حِمَامِهِ اللَّهُمَّ فَأَعِنَّا عَلَى الاسْتِنَانِ بِسُنَّتِهِ فِیهِ وَ نَیْلِ الشَّفَاعَهِ لَدَیْهِ اللَّهُمَّ وَ اجْعَلْهُ لِی شَفِیعا مُشَفَّعا وَ طَرِیقا إِلَیْكَ مَهْیَعا وَ اجْعَلْنِی لَهُ مُتَّبِعا حَتَّى أَلْقَاكَ یَوْمَ الْقِیَامَهِ عَنِّی رَاضِیا وَ عَنْ ذُنُوبِی غَاضِیا قَدْ أَوْجَبْتَ لِی مِنْكَ الرَّحْمَهَ وَ الرِّضْوَانَ وَ أَنْزَلْتَنِی دَارَ الْقَرَارِ وَ مَحَلَّ الْأَخْیَارِ

English Translation

O my Allah send blessings on Muhammad and on the descendants of Muhammad, the evergreen tree (outcome and end) of (the toil of) Prophethood, the destination

of the Divine messages, the academy where Angels came to learn and know, the .(depository of wisdom, the people of the House of "Wahi" (the Divine Revelations

O my Allah send blessings on Muhammad and on the descendants of Muhammad, an unsinkable sailing ship afloat over the fathomless deep waters of the seas; whosoever gets into it is saved and whosoever stays away is drowned; whosoever steps in front of them misses the aim and goes astray, whosoever lags behind .wanders in wilderness. Whosoever holds fast to them reaches the destination

O my Allah send blessings on Muhammad and on the descendants of Muhammad, a safe sanctuary, a relief for the worried uncared-for destitutes, a refuge for the fugitives running away from tyranny, an asylum for the banished and hunted, seeking .shelter

O my Allah send blessings on Muhammad, and on the descendants of Muhammad, a great many blessings, a stimulation for inner joy and peace of mind to them, a fulfilment of the obligation unto Muhammad and the children of Muhammad, duly decreed as a duty by the authority and power Thou commands, O the Lord of the .worlds

O Allah send blessings on Muhammad and on the descendants of Muhammad, the good, the attested by Thy witness, the high-minded chosen in preference by Thee, whose right has been declared a must for all to accept, to obey them to love them has .been made obligatory under Thy commands

O my Allah send blessings on Muhammad and on the descendants

of Muhammad and cultivate in my mind and heart obedience unto Thee, do not let me put myself to shame by acts of disobedience, make me feel compassion and assist the unfortunate people who do not receive enough from Thee, with the provisions Thou has made available to me, more than I need, (to justify that) Thou rightly selected me .as a channel and has kept me alive under Thy protective cover

This is the month of Thy Prophet, the Messenger-in-chief, the month of Shaa'baan surrounded by Thy mercy and blessings from all sides, in which the Messenger of Allah (peace and blessings of Allah be on him and on his children) used to exert himself willingly in the matter of fasting and praying in its days and nights, to show his humility .before Thee for the respect and honour Thou bestowed on him, until his last breath

O Allah help us to model our conduct on his "way of life" and obtain the intercession .he is entitled to put forward

O my Allah select him as my advocate to speak in favour of me, establish him for me a medium unto Thee, the sure and smooth approach; and make me follow in his footsteps till I stand before Thee on the Day of Judgement, Thou pleased with me, my mistakes overlooked, because Thou has found me worthy of Thy mercy and indulgence, and allowed me to take quarters in the eternal land of bliss and happiness in the neighbourhood

.of the select good

The Importance of this Supplication

This supplication has a very high rank and we can understand its importance from various angles. First of all, it is narrated in several of the main books of Ahadith. Some :of them are the following

- Eqbal al amal by Seyed Ebn Tavoos ۶۸۸
- Al-Balad al-Amin by Allame Kafami ۱۸۶
- Al-Mesbah by Allame Kafami ۵۴۴
- Mesbah Al-Mojtahed by Sheikh Tossi ۴۵, ۸۳۸
- Jamal Al-Osbooe by Seyed Ebn Tavoos ۴۰۵
- Vassayel Al-Shia by sheikh Hor Ameli ۱۰/۴۹۲
- Bihar Al-Anwar by Allame Majlesi ۸۷/۲۰

The second indicator of the importance of this supplication is that Our Imams ,repeatedly recited this supplication. In the words of Sheikh Toosi

"كان على بن الحسين عليه السلام يدعو عند كل زوال من ايام شعبان وفى ليله النصف منه ويصلى على النبى صلى الله عليه واله بهذه الصلوات"

In the month of Shaban, Ali Ebn Al-Husayn, Zein Al-Abedin would read this" supplication every noon and on the fifteenth night (and in the whole month) he sent (Salawat in the form of this Salawat."(۱

Chapter ۱: Salawat

point

The first phrase that frequently gets repeated in the beginning of each paragraph is .Salawat, and in one paragraph it comes with detail

(اللهم صل علی محمد وال محمد صلاه کثیره تکون لهم رضاولحق محمد وال محمد اداء وقضاء)

:There are some points to be mentioned about these phrases

The Root And The Foundation Of Salawat

In the Surah of Ahzab, God Himself and His Angels send salawat on our prophet, and .the Quran has ordered us to send Salawat as well

إِنَّ اللَّهَ وَ مَلائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يا أَيُّهَا الَّذينَ آمَنُوا

p: ۱۰

۱- مصباح المتهجد ص : ۸۲۹ جنهالأمان الواقیهوجنهالإیمان الباقیه ص : ۵۴۵ البلدالأمین والدرع الحصین ص : ۱۸۷ الإقبال بالأعمال الحسنهفیمایعمل مرهفی السنه ج : ۳ ص : ۳۰۱

صَلَّوا عَلَيْهِ وَ سَلِّمُوا تَسْلِيما

Allah sends His Salawat (Graces, Honours, Blessings, Mercy, etc.) on the Prophet (Muhammad) and also His angels too (ask Allah to bless and forgive him). O you who believe! Send your Salawat on (ask Allah to bless) him and be totally obedient to him. (۱)

The prophet has been awarded such a high status, that the Creator of the universe and all the angels who are responsible to manage the orders of Allah in the world send Salawat on him. When the believers send Salawat on the Prophet (and obey his commands), they harmonize with the message of the universe.

We must bear in mind that when we say Allah sends Salawat it means that He is sending blessings, but when creatures send Salawat it means, they ask for blessings.

Also the word "يصلون" indicates Allah and angels continuously send their blessings to his messenger.

Rewards For Salawat

We have lots of Ahadith about the rewards of salawat. Some Islamic scholars have even written books about it and gathered different salawat that are narrated by Ahlul Bayt. They have even written poetries on Salawat to show their love for the Prophet and Ahlul Bayt such as following:

(۱.

–صلوات الفرج و أدعيتها تاليف شيخ القميين فى وقته أبى الحسن محمد بن أحمد بن داود القمى المتوفى ۳۶۸.

Salawat Al-Faraj va Adeyateha by Sheikh of Qom Abe Al-Hasan Mohammad Ibn Ahmad Ibn Davood Al-Qomi passed away in ۳۶۸ H

(۲

–الصلوات و التحيات على أشرف البريات و آله الأئمه السادات منسوب به خواجه نصير الدين محمد بن محمد بن

۱- احزاب ٫ (۵۶)

الحسن

الطوسی المتوفی ۶۷۲ .

Al-Salawat va Tahiyat ala Ashrafe Al-Baryyat va Aleh Al-Aemat Al-Sadat by Khajeh Nasir Al-din Mohammad Ibn Mohammad Ibn Al-Hasan Al-Toosi passed away in ۶۷۲

۳)

-الصلوات و التحیات تالیف محدث بزرگ فیض کاشانی المتوفی ۱۰۹۱

Al-Salawat va Al-Tahyyat by great narrator Feyze Kashani passed away in ۱۰۹۱

۴)

-الصلوات و التحیات تالیف علم الهدی فرزند دانشمندومحقق فیض کاشانی.

Al-Salawat va Al-Tahyyat by Alam Al-Huda the son of Feyze Kashani. In this book he has gathered various kind of Salawat that are narrated from Ahlul Bayt and also the Salawats that other scholars of Shia have invented. He also came up with some .Salawat that he invented himself

۵)

صلوات و فضائل آن فارسی للسید محمد بن زین العابدین الرضوی المتخلص بفنائی.

Salawat and its reward in Persian by Seyed Mohammad Ibn Zeyn Al-Abedin Al-razavi with the nickname of Fanayi

۶)

- الصلوات المنظوم

تالیف مولی محسن بن المولی سمیع بن المولی حسین بن علم الهدی بن المحدث الفیض

Poetry Salawat by Mohsen Ibn Al-Mola Samie Ibn Al-Mola Husayn Ibn Alam Al-Huda :Ibn Al-Mohadeth Al-Feyz. The poem starts with

رب بحق أحمد سيدنا المقدم مقترب مقرب منتجب و خاتم

O, lord I swear by the right of Mohammad the master, close to you, beloved to you, chosen by you and the last prophet

Salawat in Traditions

point

:Here we narrate some of the Ahadith

Hadith ۱

الطبرسی بسنده عن أنس بن مالک عن أبی طلحه قال دخلت علی النبی ص فلم أره أشد استبشارا منه یومئذ و لا أطیب نفسا قلت یا رسول الله ما رأیتک قط

p: ۱۲

أطيب نفسا و لا أشد استبشارا منك اليوم

فقال: و ما يمنعني و قد خرج آنفا جبرائيل من عندي قال قال الله تعالى :من صلى عليك صلاه صليت بها عليه عشر صلوات و محوت عنه عشر سيئات و كتبت له عشر حسنات۹

Allame Tabarsi narrates with the chain of narration from Anas Ebn Malek from Abu Talhe, "I entered in the presence of the Prophet and saw him extremely happy and pleased like I have never seen him before. I told him: I have never seen you this .happy before

He told me, “Why should I not be happy, as Gabriel has just left and (before he left) said: God told me that whoever sends a Salawat on you I will send Salawat upon him ”.and I will purify him from ten sins and I will write ten good deeds for him

Hadith ۲

البحراني بسنده عن إسحاق بن فروخ مولى آل طلحه، قال: قال أبو عبد الله (عليه السلام): «يا إسحاق بن فروخ، من صلى على محمد و آل محمد عشرا صلى الله عليه و ملائكته مائه مره، و من صلى على محمد و آل محمد مائه مره صلى الله عليه و ملائكته ألفا، أما تسمع قول الله عز و جل: هُوَ الَّذِي يُصَلِّي عَلَيْكُمْ وَ مَلائِكَتُهُ لِيُخْرِجَكُمْ مِنَ الظُّلُماتِ إِلَى النُّورِ وَ كانَ بِالْمُؤْمِنِينَ رَحِيماً «الاحزاب ۴۳».۱۰

Alameh Bahrani narrates from Eshagh Ibn Farrokh with the chain of narration: Imam Sadiq told me: “Whoever sends ten Salawat on Prophet Mohammad and his Ahlul Bayt, the angels will send hundred Salawat on him. Whoever sends hundred

Salawat on Prophet Mohammad and his Ahlul Bayt, the Angels will send a thousand .Salawat on him

Have you heard the saying of Allah the Almighty, "He it is who sends Salawat (His blessings) on you, and His angels too (ask Allah to bless and forgive you), that He may bring you out from darkness (of disbelief and polytheism) into light (of Belief and ".(Islamic Monotheism). And He is Ever Most Merciful to the believers."(Al-Ahzab ۴۳

Hadith ۳

البحرانی بسنده عن أبی بصیر، عن أبی عبد الله (علیه السلام)، قال:قال: «إذا ذکر النبی (صلی الله علیه و آله) فأکثروا الصلاه علیه، فإنه من صلی علی النبی صلاه واحده صلی الله علیه ألف صلاه فی ألف صف من الملائکه، و لم یبق شی ء مما خلق الله إلا صلی علی العبد لصلاه الله علیه و صلاه ملائکته، فمن لم یرغب فی هذا فهو جاهل مغرور، قد بری ء الله منه، و رسوله و أهل بیته».۱۱

Alameh Bahrani narrates from Abu Basir from Abu Abdullah (Imam Sadiq), "When you say the name of the Prophet, send lots of Salawat on him. Indeed, whoever sends one Salawat on the Prophet, Allah will send a thousand Salawats on him in the form of a thousand queues of angels and nothing from God's creation remains unless it will send Salawat on that servant. So, whoever does not like to send Salawat, he is the ignorant and arrogant. Truly Allah and his Prophet and his Ahlul Bayt abandon him and "hate him

Hadith ۴

البحرانی بسنده عن محمد بن مسلم، عن أحدهما (علیهما السلام)، قال: «ما

فی المیزان شی ء أثقل من الصلاه علی محمد و آل محمد، و إن الرجل لتوضع أعماله فی میزانه فیمیل به، فیخرج (صلی الله علیه و آله) الصلاه علیه، فیضعها فی میزانه فیرجح».۱۲

Alameh Bahrani narrates from Mohammad Ibn Moslem from Imam Baqir or Imam Sadiq with the chain of narration, there is nothing heavier than Salawat in the scale of .actions

Hadith ۵

البحرانی بسنده عن صفوان الجمال، عن أبی عبد الله (علیه السلام) ،قال: «کل دعاء یدعی الله عز و جل به محجوب عن السماء حتی یصلی علی محمد و آل محمد».همان ۴۸۹

Alameh Bahrani narrates from Safvan the owner of camels with the chain of narration from Imam Sadiq. He said, “All supplications to Allah will remain in a veil from the sky (until a Salawat is sent to Mohammad and his Households”(۱

Salawaat To Ahlul Bayt

Another important point is about how we send our Salawat because one may object that the Qur’an mentions sending Salawat upon the Prophet so why do we add the .Ahlul Bayt at the end. The answer for this question comes from Ahadith

The book of “Dor Al-Manthor” narrates from “Sahih Al-Bokhari”, “Sahih Al-Muslim”, “Sonan Abu Davood”, “Sonan Termezy”, “Sonan Nesaye”, “Sonan Ibn Majeh” and “Sonan Ibn Mardooyeh and also some Ahadith from “Kaabe Ibn Ajareh” that someone asked the prophet: “We know how to say Salam to you but how must we send our ?Salawat on you

فقال رسول الله:" قل اللهم صل علی محمد و ال محمد کما صلیت علی ابراهیم انک حمید مجید اللهم بارک علی محمد و ال محمد کما

۱- Same book ۴۸۹

بارکت علی ابراهیم و ال ابراهیم انک حمید مجید"

Prophet answered: “O, Allah send your peace and blessings to Muhammad and his Households as you have sent your peace and passage to Abraham and his households. Truly you are the Praiseworthy and Magnanimity. O, Allah send your blessings to Mohammad and his households as you send your blessings to Abraham and his households. Truly you are the Praiseworthy and Magnanimous.”

The author narrated eighteen other Ahadith and in all of them Prophet mentioned and insisted that “his household” must be mentioned in the Salawat. These Ahadith are narrated from the most reliable and famous books of Ahle Al-Sunnat. The great companions of Prophet such as “Ibn Abbas”, “Talhe”, “Abu Saeed Khedri”, “Abu Huraireh”, “Abu Masuod Ansari”, “Burideh”, “Ibn Masuod”, “Kabe Ibn Ajareh” have also narrated such Ahadith. Moreover the Commander of the Faithful also narrated same hadiths. (۱)

قال رسول الله: " لا تصلوا علی الصلاه البتراء" فقالوا: "و ما الصلاه البتراء؟" قال: "تقولون اللهم صل علی محمد، و تمسکون، بل قولوا: اللهم صل علی محمد و آل محمد"

Ibn Hajar in the book of Savaaegh narrates, that the Prophet said, “Do not send an incomplete Salawat on me.” Some companion asked, what is the incomplete Salawat? Prophet answered, “When you say Allahuma Sale Ala Mohammad (O, Allah send your peace and passage to Mohammad) and then you stop. Rather you must say Allahuma sale ala Muhammad wa Ale Muhammad.”

Prophet’s Awareness From Our Salawat

All of these orders and recommendations raise a question in our mind, ‘Is the

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۱- تفسیر نمونه، ج ۱۷، ص ۴۲۰

Prophet aware of our Salawat and does he respond when we express our love to him, ’?or is it that we just send Salawat to a dead person

The Prophet replies to these Salawat and the answer comes from Quran. The Prophet’s life is like what Quran says about martyrs: “They are alive and provided by .”sustenance from their lord

The visiting of the grave of the Prophet and requesting from him in the eyes of Ignorant Wahhabis is a heretical mistake. This ideology contradicts what Quran has told us. On the other hand, the daily prayers in all the Islamic sects have the Salam to Prophet Mohammad. So if saying Salam to Prophet is considered ‘Shirk’ (unIslamic) then even the daily prayer is ‘Shirk’ and Allah Himself has ordered us to do ‘Shirk’. Contrarily, in the Ahadith of the immaculate Imams, the truth of this life is revealed and they have pointed to the bilateral and emotional relationships. Look at this :beautiful hadith to understand the depth of this relationship

البحرانى بسنده عن أبى جعفر (عليه السلام)، قال: «إن ملكا من الملائكه سأل الله أن يعطيه سمع العباد فأعطاه، فذلك الملك قائم حتى تقوم الساعه، ليس أحد من المؤمنين يقول: صلى الله على محمد و آله و سلم، إلا و قال الملك: و عليك السلام. ثم يقول الملك: يا رسول الله، إن فلانا يقرئك السلام. فيقول رسول الله (صلى الله عليه و آله): و عليه السلام».١٥

Al-Bahrani narrates with a chain of narration from Abu Ja’far (Imam Baqir), one angel from God’s angels

asked God to give him the ability of hearing all the sayings of Allah's servant and God gave him this ability. This angel will last until the end of time. There is no one who says: 'the peace and the passage of Allah to Mohammad and his households' unless this angel will say: 'peace be upon you'. The angel will then convey the peace and greeting .to Prophet Muhammad who will reply peace and greetings to him

The Real Meaning Behind The Salam And Salawat

Sending salutations and obedience

البرقی بسنده عن أبی بصیر، قال: سألت أبا عبد الله (علیه السلام) عن قول الله عز و جل: إِنَّ اللَّهَ وَ مَلائِکَتَهُ یُصَلُّونَ عَلَی النَّبِیِّ یا أَیُّهَا الَّذِینَ آمَنُوا صَلُّوا عَلَیْهِ وَ سَلِّمُوا تَسْلِیماً، قال: «الصلاه علیه، و التسلیم له فی کل شی ء جاء به».۱۶

Al-Barqi narrates with the chain of narrations from Abi Basir that he said: I asked Abu abdu Allah(Imam Sadiq) about the verse, "Allah sends His Salawat (Graces, Honours, Blessings, Mercy, etc.) on the Prophet (Muhammad) and also His angels too (ask Allah to bless and forgive him). O you who believe! Send your Salawat on (ask Allah to bless) him and be totally obedient to him"(۱). "Send salutations on him and show obedience .(to him in everything he brought us," Imam answered(۲

Loyalty to the promise

البحرانی بسنده عن الصادق جعفر بن محمد (علیهما السلام): من صلی علی النبی و آله فمعناه: أنی أنا علی المیثاق و الوفاء الذی قبلت حین قوله: أَ لَسْتُ بِرَبِّکُمْ قالُوا بَلی اعراف »۱۷۲.

Bahrani

۱- إِنَّ اللَّهَ وَ مَلائِکَتَهُ یُصَلُّونَ عَلَی النَّبِیِّ یا أَیُّهَا الَّذِینَ آمَنُوا صَلُّوا عَلَیْهِ وَ سَلِّمُوا تَسْلِیماً

۲- بحارالانوار ج۹۱ ص۶۱

narrates from the chain of narration from the Jafar Ibn Muhammad, "whoever sends Salawat on Prophet and his households it means I am standing on the promise that I gave when Allah asked me, "Am I not your lord? And I answered yes you are.(1)"

Blessing, Dua and purification

البحرانی بسنده عن ابن أبی حمزه، قال: سألت أبا عبد الله (علیه السلام) عن قول الله عز و جل: إِنَّ اللَّهَ وَ مَلائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَ سَلِّمُوا تَسْلِيماً، فقال: «الصلاه من الله عز و جل رحمه، و من الملائكه تزكيه ، و من الناس دعاء، و أما قوله عز و جل: وَ سَلِّمُوا تَسْلِيماً، فإنه يعنى التسليم له فيما ورد عنه».

Bahrani narrates with the chain of narration from Ibn Abu Hamzeh. He said, “I asked Abu Abde Allah about the verse, “Allah sends His Salawat (Graces, Honours, Blessings, Mercy, etc.) on the Prophet (Muhammad) and also His angels too (ask Allah to bless and forgive him). O you who believe! Send your Salawat on (ask Allah to bless) him and be totally obedient to him” Then he answered, “The Salawat from Allah is a blessing and from angels it is purification and when it is from people it is a supplication but the saying “Send your Salawat on him and be totally obedient to him” means be obedient to whatever he brought from God.(2)

Chapter 2: Divine Knowledge

point

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ شَجَرَهِ النُّبُوَّهِ وَ مَوْضِعِ الرِّسَالَهِ وَ مُخْتَلَفِ الْمَلائِكَهِ وَ مَعْدِنِ الْعِلْمِ وَ أَهْلِ بَيْتِ

1- This hadith is regards to the Suratul Aaraf verse 172. البرهان ۴ ص ۴۴۸

2- البرهان ۴ ص ۴۴۸

الْوَحْيِ

This phrases points out one of the most important special characteristics of Ahlul Bayt;

The root and the origin of the Ahlul Bayt's knowledge and that they are the scale for measuring the right and wrong and are the straight path away from the deviation.

Without doubt, we need knowledge and cognition for everything we do and it is attained in three ways:

Experiences

The information that comes through experiences makes up a great part of valuable human knowledge but it has boundaries. For example:

Some of the greatest incidents of the world are not repeatable and we cannot experience them.

Knowledge gained through experience is never flawless or perfect. It has happened many times that after years we reach a point where what we thought was fact turns out to be untrue. There are lots of medicine or chemicals that are tested and recognized as harmless but after years we diagnose their harmful effects. This is because we do not have domination on all the dimensions of an experience. Another example is of medicines that are on the shelves but because of the side effects they have to confiscated or banned.

So, to traverse the way of life we cannot depend completely on our experiences. It does not lead us to the secrets of this world and we cannot search the chambers of this life with this dim light.

Wisdom

As we read in Hadithe Qudsi the most valuable creation of Allah is wisdom.(١)

The foundation of our beliefs is wisdom and logical reasoning, but wisdom has few

certain

p: ٢٠

١- " "مـا خلقـت خلقـا احـب الى منـك الكـافى ج ١ ص ١٠"there is nothing more beloved to me like
"(you(wisdom

and general judgments. The human intellect cannot tell us how we must eat, how we must wear, whom we can have a relationship with, and what kind of economic and political system we must chose. In such uncertain rules and commands we cannot find a common answer because every philosopher and politician gives different solutions. Every philosopher disapproves of the previous one, and so we are unable to find a common ground to answer such questions relating to our life. We also need a foundation that can answer the common aspects of our life and meanwhile it must be adoptive to different special situations of each society. So, with the general rules of .wisdom we cannot find our way in the maze of life

Revelationary Teachings

.God as the creator of world knows the best way a human being can live on Earth

(الایعلم من خلق و هواللطیف الخبیر. الملک ۱۴)

Does he not know the one He Himself has created? And He is the knower of the) subtleties, the aware). So, everyone in all aspects and to know right from wrong and .to recognize the straight path must embrace whatever God reveals for us

The special characteristics of Ahlul Bayt that make them superior above all the other scholars and other ideological leaders is the source of their knowledge. They receive their knowledge from revelation. They are the destination of the Divine messages and .also where the angels descend to

Equivalent Knowledge With The Prophet Mohammad

point

According to some Ahadith the equivalency of the Ahlul Bait's knowledge is portrayed :as the following

الکلینی

p: ۲۱

بسنده عن حمران ابن اعین عَنِ ابیعَبْدِ اللَّهِ ع قَالَ إِنَّ جَبْرَئِيلَ ع أَتَى رَسُولَ اللَّهِ ص بِرُمَّانَتَيْنِ

فَأَكَلَ رَسُولُ اللَّهِ ص إِحْدَاهُمَا وَ كَسَرَ الْأُخْرَى بِنِصْفَيْنِ فَأَكَلَ نِصْفاً وَ أَطْعَمَ عَلِيّاً نِصْفاً ثُمَّ قَالَ رَسُولُ اللَّهِ ص يَا أَخِي هَلْ تَدْرِي مَا هَاتَانِ الرُّمَّانَتَانِ قَالَ لَا قَالَ أَمَّا الْأُولَى فَالنُّبُوَّةُ لَيْسَ لَكَ فِيهَا نَصِيبٌ وَ أَمَّا الْأُخْرَى فَالْعِلْمُ أَنْتَ شَرِيكِي فِيهِ فَقُلْتُ أَصْلَحَكَ اللَّهُ كَيْفَ كَانَ يَكُونُ شَرِيكَهُ فِيهِ قَالَ لَمْ يُعَلِّمِ اللَّهُ مُحَمَّداً ص عِلْماً إِلَّا وَ أَمَرَهُ أَنْ يُعَلِّمَهُ عَلِيّاً ع۲۲–

Kulayni narrates with the chain of narration from Hemran Ibn Aayun from Imam Sadiq, "Angel Gabriel brought two pomegranates for Prophet Muhammad. Prophet ate one of them and broke the other one in half. He ate one half and gave the other half to Ali. Then the Prophet told Ali, "Oh brother, do you know what these two pomegranates were?" Imam Ali answered, "No". The Prophet continued, "The first one was Prophethood so you do not have any share of that but the other one was ".knowledge. You are my partner in this

Hemran said "How can Ali can be the Prophet's partner in knowledge?" The Imam said "God did not give any knowledge to Muhammad unless God ordered the Prophet to ."teach Ali

?Why Equivalency

It is clear that when the leadership and guidance of the Ummat in all aspects of this world and the Hereafter, the interpretation of the Quran and the Prophetic Traditions and the implementation of the religion's rules is on the shoulders of the Imams after the

Prophet, naturally the necessary knowledge of these responsibilities must also be in .their hands. This fact is further explained in a Hadith by Imam Sadiq

جمَاعَه بْنِ سَعْدٍ الْخَثْعَمِيِّ أَنَّهُ قَالَ كَانَ الْمُفَضَّلُ عِنْدَ أَبِی عَبْدِ اللَّهِ ع فَقَالَ لَهُ الْمُفَضَّلُ جُعِلْتُ فِدَاكَ يَفْرِضُ اللَّهُ طَاعَهَ عَبْدٍ عَلَى الْعِبَادِ وَ يَحْجُبُ عَنْهُ خَبَرَ السَّمَاءِ قَالَ لَا اللَّهُ أَكْرَمُ وَ أَرْحَمُ وَ أَرْأَفُ بِعِبَادِهِ مِنْ أَنْ يَفْرِضَ طَاعَهَ عَبْدٍ عَلَى الْعِبَادِ ثُمَّ يَحْجُبَ عَنْهُ خَبَرَ السَّمَاءِ صَبَاحاً وَ مَسَاءً۲۳

Jamaate Ibn Sade Al-Akhthami said: Mufaddhal was in the presence of Imam Sadiq and he told Imam Sadiq, “May I be your sacrifice. Is it possible that God orders His servants to obey someone but hides the knowledge of the skies from him? Imam Sadiq replied, “No, Allah is more merciful and kind than to obligate on his servants to .”obey someone and not to give him the knowledge of the skies

Of course this equivalence does not mean equivalence in the position of Excellency. The position of the Prophet is higher and greater but because of the same .responsibility of guiding the Ummah, the Imams too have the same knowledge

الكلينى بسنده عن الحارث بن المغيره عن أَبِی عَبْدِ اللَّهِ ع قَالَ سَمِعْتُهُ يَقُولُ: رَسُولُ اللَّهِ ص و نَحْنُ فِی الْأَمْرِ وَ الْفَهْمِ وَ الْحَلَالِ وَ الْحَرَامِ نَجْرِی مَجْرًى وَاحِداً فَأَمَّا رَسُولُ اللَّهِ ص وَ عَلِیٌّ ع فَلَهُمَا فَضْلُهُمَا۲۴

Kulayni narrates from Hareth Ibn Moghayreh with a chain of narrations that Imam Sadiq said, “The Prophet and we (Ahlul Bayt) in the understanding of

Halal and Haram are the same and we are on the same track. But the Prophet and the Commander of the faithful have a special Excellency."

Depth Of Knowledge

We cannot understand the quality of their knowledge and only someone in the same position can explain it. So, for our understanding of the greatness and depth of their knowledge, we have to refer to the following Ahadith:

الکلینی بسنده عن الْمُفَضَّلِ بْنِ عُمَرَ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع إِنَّ سُلَيْمَانَ وَرِثَ دَاوُدَ وَ إِنَّ مُحَمَّداً وَرِثَ سُلَيْمَانَ وَ إِنَّا وَرِثْنَا مُحَمَّداً وَ إِنَّ عِنْدَنَا عِلْمَ التَّوْرَاةِ وَ الْإِنْجِيلِ وَ الزَّبُورِ وَ تِبْيَانَ مَا فِی الْأَلْوَاحِ قَالَ قُلْتُ إِنَّ هَذَا لَهُوَ الْعِلْمُ قَالَ لَيْسَ هَذَا هُوَ الْعِلْمَ إِنَّ الْعِلْمَ الَّذِی يَحْدُثُ يَوْماً بَعْدَ يَوْمٍ وَ سَاعَةً بَعْدَ سَاعَهٍ ۲۵

Kulayni with the chain of narrations narrates from Mufazal Ibn Amr from Imam Sadiq: "Solomon inherited from David and Prophet Muhammad inherited from Solomon and we inherit from Prophet Mohammad. Truly the knowledge of the Testament, the Bible and the Psalms and the explanation of whatever is in these books is with us." Mufazal said, "This is the greatest knowledge!!!" Imam replied, "This is not. The true knowledge is the one that is inspired (to us from Allah) every second of every day.

الکلینی بسنده عَنْ جَابِرٍ عَنْ أَبِی جَعْفَرٍ ع قَالَ إِنَّ اسْمَ اللَّهِ الْأَعْظَمَ عَلَى ثَلَاثَةٍ وَ سَبْعِينَ حَرْفاً وَ إِنَّمَا كَانَ عِنْدَ آصَفَ مِنْهَا حَرْفٌ وَاحِدٌ فَتَكَلَّمَ بِهِ فَخُسِفَ بِالْأَرْضِ مَا بَيْنَهُ وَ بَيْنَ سَرِيرِ بِلْقِيسَ حَتَّى تَنَاوَلَ السَّرِيرَ بِيَدِهِ ثُمَّ عَادَتِ الْأَرْضُ كَمَا

كَانَتْ أَسْرَعَ مِنْ طَرْفِهِ عَيْنٍ وَ نَحْنُ عِنْدَنَا مِنَ الِاسْمِ الْأَعْظَمِ اثْنَانِ وَ سَبْعُونَ حَرْفاً وَ حَرْفٌ وَاحِدٌ عِنْدَ اللَّهِ تَعَالَى اسْتَأْثَرَ بِهِ فِي عِلْمِ الْغَيْبِ عِنْدَهُ وَ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ ۲۶

Kulayni with the chain of narration narrates from Jabir Ibn Abdullah who narrates from Imam Baqir who said: "The great name of Allah is seventy three letters and Asef (the minister of Solomon who brought the throne of the Queen of Saba in a blink of an eye) knew one letter of that. And with that one letter he travelled the earth and brought the throne to Solomon. However, we know seventy-two letters and Allah chose to keep one letter for Himself as it represents His special knowledge. There is no power and will except almighty God".

Nofely also narrates a similar Hadith from Imam Askari.(۱)

The Variety Of Knowledge

The vast knowledge of Ahlul Bayt sometimes points at different topics such as Quranic knowledge, jurisprudence and the knowledge of events and occasions. Look at these important Ahadith:

الكلينى بسنده عَنْ أَبِي بَصِيرٍ قَالَ دَخَلْتُ عَلَى أَبِي عَبْدِ اللَّهِ ع فَقُلْتُ لَهُ جُعِلْتُ فِدَاكَ إِنِّي أَسْأَلُكَ عَنْ مَسْأَلَةٍ هَاهُنَا أَحَدٌ يَسْمَعُ كَلَامِي قَالَ فَرَفَعَ أَبُو عَبْدِ اللَّهِ ع سِتْراً بَيْنَهُ وَ بَيْنَ بَيْتٍ آخَرَ فَاطَّلَعَ فِيهِ ثُمَّ قَالَ يَا أَبَا مُحَمَّدٍ سَلْ عَمَّا بَدَا لَكَ قَالَ قُلْتُ جُعِلْتُ فِدَاكَ إِنَّ شِيعَتَكَ يَتَحَدَّثُونَ أَنَّ رَسُولَ اللَّهِ ص عَلَّمَ عَلِيّاً ع بَاباً يُفْتَحُ لَهُ مِنْهُ أَلْفُ بَابٍ قَالَ فَقَالَ يَا أَبَا مُحَمَّدٍ عَلَّمَ رَسُولُ اللَّهِ ص عَلِيّاً ع أَلْفَ بَابٍ يُفْتَحُ

۱- الكافى ج : ۱ ص : ۲۳۱

مِنْ كُلِّ بَابٍ أَلْفُ بَابٍ قَالَ قُلْتُ هَذَا وَ اللَّهِ الْعِلْمُ قَالَ فَنَكَتَ سَاعَةً فِي الْأَرْضِ ثُمَّ قَالَ إِنَّهُ لَعِلْمٌ وَ مَا هُوَ بِذَاكَ قَالَ ثُمَّ قَالَ يَا أَبَا مُحَمَّدٍ وَ إِنَّ عِنْدَنَا الْجَامِعَةَ وَ مَا يُدْرِيهِمْ مَا الْجَامِعَةُ قَالَ قُلْتُ جُعِلْتُ فِدَاكَ وَ مَا الْجَامِعَةُ قَالَ صَحِيفَةٌ طُولُهَا سَبْعُونَ ذِرَاعاً بِذِرَاعِ رَسُولِ اللَّهِ ص وَ إِمْلَائِهِ مِنْ فَلْقِ فِيهِ وَ خَطِّ عَلِيٍّ بِيَمِينِهِ فِيهَا كُلُّ حَلَالٍ وَ حَرَامٍ وَ كُلُّ شَيْءٍ يَحْتَاجُ النَّاسُ إِلَيْهِ حَتَّى الْأَرْشُ فِي الْخَدْشِ وَ ضَرَبَ بِيَدِهِ إِلَيَّ فَقَالَ تَأْذَنُ لِي يَا أَبَا مُحَمَّدٍ قَالَ قُلْتُ جُعِلْتُ فِدَاكَ إِنَّمَا أَنَا لَكَ فَاصْنَعْ مَا شِئْتَ قَالَ فَغَمَزَنِي بِيَدِهِ وَ قَالَ حَتَّى أَرْشُ هَذَا كَأَنَّهُ مُغْضَبٌ قَالَ قُلْتُ هَذَا وَ اللَّهِ الْعِلْمُ قَالَ إِنَّهُ لَعِلْمٌ وَ لَيْسَ بِذَاكَ ثُمَّ سَكَتَ سَاعَةً ثُمَّ قَالَ وَ إِنَّ عِنْدَنَا الْجَفْرَ وَ مَا يُدْرِيهِمْ مَا الْجَفْرُ قَالَ قُلْتُ وَ مَا الْجَفْرُ قَالَ وِعَاءٌ مِنْ أَدَمٍ فِيهِ عِلْمُ النَّبِيِّينَ وَ الْوَصِيِّينَ وَ عِلْمُ الْعُلَمَاءِ الَّذِينَ مَضَوْا مِنْ بَنِي إِسْرَائِيلَ قَالَ قُلْتُ إِنَّ هَذَا هُوَ الْعِلْمُ قَالَ إِنَّهُ لَعِلْمٌ وَ لَيْسَ بِذَاكَ ثُمَّ سَكَتَ سَاعَةً ثُمَّ قَالَ وَ إِنَّ عِنْدَنَا لَمُصْحَفَ فَاطِمَةَ ع وَ مَا يُدْرِيهِمْ مَا مُصْحَفُ فَاطِمَةَ ع قَالَ قُلْتُ وَ مَا مُصْحَفُ فَاطِمَةَ ع قَالَ مُصْحَفٌ فِيهِ مِثْلُ قرآنكُمْ هَذَا ثَلَاثَ مَرَّاتٍ وَ اللَّهِ مَا فِيهِ مِنْ قرآنكُمْ حَرْفٌ وَاحِدٌ قَالَ قُلْتُ هَذَا وَ اللَّهِ الْعِلْمُ قَالَ إِنَّهُ لَعِلْمٌ وَ مَا هُوَ بِذَاكَ

ثُمَّ سَكَتَ سَاعَةً ثُمَّ قَالَ إِنَّ عِنْدَنَا عِلْمَ مَا كَانَ وَ عِلْمَ مَا هُوَ كَائِنٌ إِلَى أَنْ تَقُومَ السَّاعَةُ قَالَ قُلْتُ جُعِلْتُ فِدَاكَ هَذَا وَ اللَّهِ هُوَ الْعِلْمُ

قَالَ إِنَّهُ لَعِلْمٌ وَ لَيْسَ بِذَاكَ قَالَ قُلْتُ جُعِلْتُ فِدَاكَ فَأَيُّ شَيْ ءٍ الْعِلْمُ قَالَ مَا يَحْدُثُ بِاللَّيْلِ وَ النَّهَارِ الْأَمْرُ مِنْ بَعْدِ الْأَمْرِ وَ الشَّيْ ءُ بَعْدَ الشَّيْ ءِ إِلَى يَوْمِ الْقِيَامَهِ۲۸

Kulayni narrates with the chain of narration from Abu Basir. He said, I told Imam Sadiq: May Allah sacrifice me over you, I want to ask you something. Is there anyone in this room who would hear me? (He was blind and he wanted to ask about eavesdroppers) Imam Sadiq checked behind the curtain in the room and said, “Abu Basir! Ask what you want.” I asked, “May I be your sacrifice; your Shia say that the Prophet opened a door (of knowledge) to thousand doors. Imam said, “Prophet opened thousand doors (of knowledge) to thousand doors.” Abu Basir said, “This is knowledge!” The Imam stared at the earth for a moment and then he said, “It is knowledge but not the one.” Then he said, “O, Abu Basir, We have Jamee and who knows the Jamee!”

I asked, “What is Jamee?” he said, “It is a book (on a roll) and its length is equivalent to seventy arms of the Prophet’s arm and it includes what the Prophet had said which Ali Ibn Abu Talib had written down. This book includes all the Halal and Haram and all of people’s needs, including the mention of even the scathe of a small scratch.” Then he patted me and asked, “If you let me?” I answered, “May my life be sacrificed for you.

You may do as you wish." He then squeezed my hand and said, "Even the scathe of this has come in this book." I said, "This is knowledge." He said, "This is knowledge but ".not the one." Then he was quiet for a moment and then said, "We have Jafr

I asked, "What is Jafr?" He answered, "It is a book on leather and in it there is the knowledge of Prophets and their ancestors and the scholars of Bani Esrael that have passed." Then I said, "This is knowledge." He said, "This is a great knowledge but not the one." Then he was quiet for a moment after which he said, "We have Book of Fatima and they do not know what the book of Fatima is." I asked, "What is the book of Fatima?" He answered, "It is a book three times bigger than the Quran but it does not have even one letter of the Quran". I said, "This is knowledge" he said, "This is knowledge but not the one." Then he became quiet for a while and then continued, "Knowledge of what ever has passed and whatever is going to come until the Day of Judgment is in our hand" I said, "This is knowledge." Then he said, "This is knowledge but not the one". I said, "May my life be sacrificed for you, but what is knowledge?" he said, "Whatever comes to us, day and night one after another, until the day of "judgment

We also

have this fact reiterated in the Zeyarat of Jamee Kabireh where it says, "...right is with you and between you and from you and (what) comes to you" and also in the Zeyarat Alyasin, "...right is what you like and wrong is what you dislike". In these phrases ,Imam Sajjad says

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ شَجَرَهِ النُّبُوَّهِ وَ مَوْضِعِ الرِّسَالَهِ وَ مُخْتَلَفِ الْمَلائِكَهِ وَ مَعْدِنِ الْعِلْمِ وَ أَهْلِ بَيْتِ الْوَحْيِ

May Allah send your peace and passage to Mohammad and his households (for they are) the tree of prophet hood and (they are) the location of the message and the .resort of the angels, and the mine of knowledge and the household of revelation

Chapter ۳: Welfare And Confidence

point

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ الْفُلْكِ الْجَارِيَهِ فِی اللُّجَجِ الْغَامِرَهِ يَأْمَنُ مَنْ رَكِبَهَا وَ يَغْرَقُ مَنْ تَرَكَهَا الْمُتَقَدِّمُ لَهُمْ مَارِقٌ وَ الْمُتَأَخِّرُ عَنْهُمْ زَاهِقٌ وَ اللازِمُ لَهُمْ لاحِقٌ

In this paragraph Imam Sajjad mentions another Excellency of the Ahlul Bayt. This important characteristic of the Ahlul Bayt is that welfare, security and safety is in .companionship with them

In human life, paths that lead us to the right way are limited but deviation has many paths and trails. Maybe it is because of this that the word of light in Quran is always singular but the word of darkness is always in its plural form. The straight path is always one but the paths that mislead and deviate are so many. It is of utmost importance that the wayfarer chooses the right path, for

if the path is wrong, all attempts and efforts will create more distance and cause more .harm

It is because of these risks that Quran and Ahadith have paid so much attention to the introduction of the safe path and the true guide. And that path lies in holding the .hands of those whom Allah has purified from every evil and uncleanliness

يريد الله ليذهب عنكم الرجس اهل البيت ويطهركم تطهيرا۲۹

Hadith Of Ship

الطبرسی فی الإحتجاج: قَالَ سُلَيْمُ بْنُ قَيْسٍ بَيْنَمَا أَنَا وَ حميش [حَنَشُ] بْنُ مُعْتَمِرٍ بِمَكَّةَ إِذْ قَامَ أَبُوذَرٍّ وَ أَخَذَ بِحَلْقَةِ الْبَابِ ثُمَّ نَادَى بِأَعْلَى صَوْتِهِ فِي الْمَوْسِمِ أَيُّهَا النَّاسُ مَنْ عَرَفَنِي فَقَدْ عَرَفَنِي وَ مَنْ جَهِلَنِي فَأَنَا جُنْدَبٌ أَنَا أَبُو ذَرٍّ أَيُّهَا النَّاسُ إِنِّي سَمِعْتُ نَبِيَّكُمْ يَقُولُ إِنَّ مَثَلَ أَهْلِ بَيْتِي فِي أُمَّتِي كَمَثَلِ سَفِينَهِ نُوحٍ فِي قَوْمِهِ مَنْ رَكِبَهَا نَجَا وَ مَنْ تَخَلَّفَ عَنْهَا غَرِقَ وَ مَثَلِ بَابِ حِطَّهٍ فِي بَنِي إِسْرَائِيلَ أَيُّهَا النَّاسُ إِنِّي سَمِعْتُ نَبِيَّكُمْ يَقُولُ إِنِّي تَرَكْتُ فِيكُمْ أَمْرَيْنِ لَنْ تَضِلُّوا مَا تَمَسَّكْتُمْ بِهِمَا كِتَابَ اللَّهِ وَ أَهْلَ بَيْتِي إِلَى آخِرِ الْحَدِيثِ فَلَمَّا قَدِمَ الْمَدِينَهَ بَعَثَ إِلَيْهِ عُثْمَانُ فَقَالَ مَا حَمَلَكَ عَلَى مَا قُمْتَ بِهِ فِي الْمَوْسِمِ قَالَ عَهْدٌ عَهِدَهُ إِلَيَّ رَسُولُ اللَّهِ ص وَ أَمَرَنِي بِهِ فَقَالَ مَنْ يَشْهَدُ بِذَلِكَ فَقَامَ عَلِيٌّ ع وَ الْمِقْدَادُ فَشَهِدَا ثُمَّ انْصَرَفُوا يَمْشُونَ ثَلَاثَتُهُمْ فَقَالَ عُثْمَانُ إِنَّ هَذَا وَ صَاحِبَيْهِ يَحْسَبُونَ أَنَّهُمْ فِي شَيْءٍ ۳۰

The following Ahadith of the Prophet tell us this fact with a delicate metaphor and are .referred to in the Salawat

الشيخ الطوسی فی الأمالی عن رَافِعٍ مَوْلَى أَبِي ذَرٍّ قَالَ قَالَ صَعِدَ أَبُو ذَرٍّ رَضِيَ اللَّهُ عَنْهُ

عَلَى دَرَجِهِ الْكَعْبَهِ حَتَّى أَخَذَ بِحَلْقَهِ الْبَابِ ثُمَّ أَسْنَدَ ظَهْرَهُ إِلَيْهِ ثُمَّ قَالَ أَيُّهَا النَّاسُ مَنْ عَرَفَنِى فَقَدْ عَرَفَنِى وَ مَنْ أَنْكَرَنِى فَأَنَا أَبُو ذَرٍّ سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ إِنَّمَا مَثَلُ أَهْلِ بَيْتِى فِى هَذِهِ الْأُمَّهِ كَمَثَلِ سَفِينَهِ نُوحٍ مَنْ رَكِبَهَا نَجَا وَ مَنْ تَرَكَهَا هَلَكَ وَ سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ اجْعَلُوا أَهْلَ بَيْتِى مِنْكُمْ مَكَانَ الرَّأْسِ مِنَ الْجَسَدِ وَ مَكَانَ الْعَيْنَيْنِ مِنَ الرَّأْسِ فَإِنَّ الْجَسَدَ لَا يَهْتَدِى إِلَّا بِالرَّأْسِ وَ لَا يَهْتَدِى الرَّأْسُ إِلَّا بِالْعَيْنَيْنِ ٣١

Al-Tabarsi in the book of Al-Ehtejaj has written: Salim Ibn Qeyse said, “I and Hamish Ibn Motamar were in Mecca when we saw Abu Dharr. He stood up whilst holding the ring of the Kabeh’s door, and shouted loudly, “O People, those who know me, know me and for those who do not know me, I am Jundab, I am Abu Dharr. O people, I have heard the Prophet say, “Truly my Household among my Ummah is like the ship of Noah for his Ummah. Whoever gets on board will survive and whoever abandons it will be drowned; and it is like the door of Hittah (the door that whoever passes through it has his sins forgiven).” O people I have heard your Prophet say, “I have left two things amongst you. If you hold on to them you will not go astray; The Book of God and my Household.”

When Abu Dharr returned to Medina, Othman called for him and interrogating him, asking him, “What made you give a speech in Hajj?”

Abu

p: ٣١

."Dharr replied, "That was the order of the Prophet

"?Othman asked, "Do you have any witnesses

Imam Ali and Miqdad testified for him and the three of them left. When they had gone ".a bit far, Othman said, "This man and his two friends think they hold a high rank

This particular event has also been narrated differently with the addition of an .important point

Sheikh Toosi in his book of Amali narrates with a chain of narration from Rafee, the slave of Abu Dharr. Abu Dharr climbed the stairs of the Kabah and held the ring of the Kabah's door. He leaned to the door and said, "O People, those who know me, know me and for those who do not know me, I am Abu Dharr. I heard from the Prophet that he said, "Truly my Household among my Ummah is like the ship of Noah for his Ummah. Whoever gets on board will survive and whoever leaves it will be drowned." Also I heard the Prophet say, "Make the position of my Household among you as your head is for your body and like your eyes are for your head. A body is not lead except ".by the head and the head is not lead except by the eyes

.Ibn Abbas has also narrated a Hadith that explains the position of the Ahlul Bayt

المجلسی بسنده عَنْ سَعِيدِ بْنِ جُبَيْرٍ عَنِ ابْنِ عَبَّاسٍ قَالَ :قَالَ رَسُولُ اللَّهِ لِعَلِيِّ بْنِ أَبِی طَالِبٍ يَا عَلِيُّ أَنَا مَدِينَهُ الْحِكْمَهِ وَ أَنْتَ بَابُهَا وَ لَنْ تُؤْتَى الْمَدِينَهُ إِلَّا

p: ٣٢

مِنْ قِبَلِ الْبَابِ وَ كَذَبَ مَنْ زَعَمَ أَنَّهُ يُحِبُّنِی وَ يُبْغِضُکَ لِأَنَّکَ مِنِّی وَ أَنَا مِنْکَ لَحْمُکَ مِنْ لَحْمِی وَ دَمُکَ مِنْ دَمِی وَ رُوحُکَ مِنْ رُوحِی وَ سَرِيرَتُکَ سَرِيرَتِی وَ عَلَانِيَتُکَ عَلَانِيَتِی وَ أَنْتَ إِمَامُ أُمَّتِی وَ خَلِيفَتِی عَلَيْهَا بَعْدِی سَعِدَ مَنْ أَطَاعَکَ وَ شَقِيَ مَنْ عَصَاکَ وَ رَبِحَ مَنْ تَوَلَّاکَ وَ خَسِرَ مَنْ عَادَاکَ وَ فَازَ مَنْ لَزِمَکَ وَ هَلَکَ مَنْ فَارَقَکَ مَثَلُکَ وَ مَثَلُ الْأَئِمَّهِ مِنْ وُلْدِکَ بَعْدِی مَثَلُ سَفِينَهِ نُوحٍ مَنْ رَکِبَهَا نَجَا وَ مَنْ تَخَلَّفَ عَنْهَا غَرِقَ وَ مَثَلُکُمْ مَثَلُ النُّجُومِ کُلَّمَا غَابَ نَجْمٌ طَلَعَ نَجْمٌ إِلَى يَوْمِ الْقِيَامَهِ ۳۲

Allamah Majlisi narrates with a chain of narration from Saeed Ibn Jubair from Ibn Abbas. The Prophet told Ali Ibn Abu Talib, “O, Ali I am the city of wisdom and you are its gate and no one can enter this city unless he passes through its gate. Those who think they love me and they hate you, they are lying. Because you are from me and I am from you. Your flesh is from me, your blood is from my blood, and your soul is from my soul. Your secrets are mine and your apparent is mine. You are the leader of my Ummah and my successor after me. Whoever obeys you is privileged and whoever disobeys you is unfortunate.

Whoever loves you will be benefitted and whoever hates you is a loser. Whoever accompanies you

will reach the destination and who maintains distance from you will be destroyed. You and the Imams from your descendants are like the ship of Noah. Those who get on board this ship will survive and those who are left out of the ship will perish. And you are like stars. Till the Day of Judgement, whenever one of them sets, another one ".rises

Hazard Of Deviation

The threat of deviation is explained in the book of Kashful Haq by Allamah Hilli by narrating a Hadith from Hafiz Ibn Muhammad Ibn Musa Shirazi. This hadith comes in .(a book compiled by Hafiz Ibn Muhammad from the twelve Tafsir(١

كَشْفُ الْحَقِّ لِلْعَلَّامَهِ الْحِلِيِّ رَحِمَهُ اللَّهُ رَوَى الْحَافِظُ مُحَمَّدُ بْنُ

مُوسَى الشِّيرَازِيُّ فِى كِتَابِهِ الَّذِى اسْتَخْرَجَهُ مِنَ التَّفَاسِيرِ الِاثْنَىْ عَشَرَ تَفْسِيرِ أَبِى يُوسُفَ يَعْقُوبَ بْنِ سُفْيَانَ، وَ تَفْسِيرِ ابْنِ جَرِيحٍ، وَ تَفْسِيرِ مُقَاتِلِ بْنِ سُلَيْمَانَ، وَ تَفْسِيرِ وَكِيعِ بْنِ جَرَّاحٍ، وَ تَفْسِيرِ يُوسُفَ بْنِ مُوسَى الْقَطَّانِ، وَ تَفْسِيرِ قَتَادَهَ، وَ تَفْسِيرِ أَبِى عُبَيْدَهَ الْقَاسِمِ بْنِ سَلَّامٍ، وَ تَفْسِيرِ عَلِيِّ بْنِ حَرْبٍ الطَّائِيِّ، وَ تَفْسِيرِ السُّدِّىِّ، وَ تَفْسِيرِ مُجَاهِدٍ، وَ تَفْسِيرِ مُقَاتِلِ بْنِ حَيَّانَ، وَ تَفْسِيرِ أَبِى صَالِحٍ، وَ كُلُّهُمْ مِنَ الْجَمَاهِرَهِ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ كُنَّا جُلُوساً عِنْدَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ فَتَذَاكَرْنَا رَجُلًا يُصَلِّى وَ يَصُومُ وَ يَتَصَدَّقُ وَ يُزَكِّى، فَقَالَ لَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ لَا أَعْرِفُهُ.. فَقُلْنَا يَا رَسُولَ اللَّهِ إِنَّهُ عَبَدَ اللَّهَ وَ يُسَبِّحُهُ وَ يُقَدِّسُهُ وَ يُوَحِّدُهُ. فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ لَا أَعْرِفُهُ، فَبَيْنَا نَحْنُ فِى ذِكْرِ الرَّجُلِ إِذْ قَدْ طَلَعَ عَلَيْنَا،

There are twelve Tafasir by twelve senior scholars of Shia. They are the Tafsir of -١ Abi Yaghub Ibn Sufyan, Tafsir of Ibn Jreih, Tafsir of Maqatel Ibn Suleyman, Tafsir of Vakie Ibn Jarah, Tafsir of Yusuf Ibn Musa Al-Qatan, Tafsir of Qatadeh, Tafsir of Abi Ubeideh Ibn Sallam, Tafsir of Ali Ibn Harb Al-Tayee, Tafsir Al-Suda, Tafsir of Mojahid, .Tafsir of Moqtil IBn Hayan, Tafsir of Abi Saleh

فَقُلْنَا هُوَ ذَا، فَنَظَرَ إِلَیْهِ رَسُولُ اللَّهِ صَلَّی اللَّهُ عَلَیْهِ وَ آلِهِ، فَقَالَ لِأَبِی بَکْرٍ خُذْ سَیْفِی هَذَا وَ امْضِ إِلَی هَذَا الرَّجُلِ فَاضْرِبْ عُنُقَهُ، فَإِنَّهُ أَوَّلُ مَنْ یَأْتِیهِ مِنْ حِزْبِ الشَّیْطَانِ.. فَدَخَلَ أَبُو بَکْرٍ الْمَسْجِدَ فَرَآهُ رَاکِعاً، فَقَالَ وَ اللَّهِ لَا أَقْتُلُهُ، فَإِنَّ رَسُولَ اللَّهِ (ص) نَهَانَا عَنْ قَتْلِ الْمُصَلِّینَ، فَرَجَعَ إِلَی رَسُولِ اللَّهِ صَلَّی اللَّهُ عَلَیْهِ وَ آلِهِ، فَقَالَ یَا رَسُولَ اللَّهِ إِنِّی رَأَیْتُهُ یُصَلِّی.فَقَالَ رَسُولُ اللَّهِ صَلَّی اللَّهُ عَلَیْهِ وَ آلِهِ اجْلِسْ، فَلَسْتَ بِصَاحِبِهِ، قُمْ یَا عُمَرُ وَ خُذْ سَیْفِی مِنْ یَدِ أَبِی بَکْرٍ وَ ادْخُلِ الْمَسْجِدَ فَاضْرِبْ عُنُقَهُ، قَالَ عُمَرُ فَأَخَذْتُ السَّیْفَ مِنْ أَبِی بَکْرٍ وَ دَخَلْتُ الْمَسْجِدَ فَرَأَیْتُ الرَّجُلَ سَاجِداً، فَقُلْتُ وَ اللَّهِ لَا أَقْتُلُهُ فَقَدِ اسْتَأْمَنَهُ مَنْ هُوَ خَیْرٌ مِنِّی، فَرَجَعْتُ إِلَی رَسُولِ اللَّهِ صَلَّی اللَّهُ عَلَیْهِ وَ آلِهِ، فَقُلْتُ یَا رَسُولَ اللَّهِ إِنِّی رَأَیْتُ الرَّجُلَ سَاجِداً. فَقَالَ یَا عُمَرُ اجْلِسْ فَلَسْتَ بِصَاحِبِهِ، قُمْ یَا عَلِیُّ فَإِنَّکَ أَنْتَ قَاتِلُهُ، إِنْ وَجَدْتَهُ فَاقْتُلْهُ، فَإِنَّکَ إِنْ قَتَلْتَهُ لَمْ یَقَعْ بَیْنَ أُمَّتِی اخْتِلَافٌ أَبَداً. قَالَ عَلِیٌّ عَلَیْهِ السَّلَامُ فَأَخَذْتُ السَّیْفَ وَ دَخَلْتُ الْمَسْجِدَ فَلَمْ أَرَهُ، فَرَجَعْتُ إِلَی رَسُولِ اللَّهِ صَلَّی اللَّهُ عَلَیْهِ وَ آلِهِ، فَقُلْتُ یَا رَسُولَ اللَّهِ (ص) مَا رَأَیْتُهُ. فَقَالَ یَا أَبَا الْحَسَنِ إِنَّ أُمَّهَ مُوسَی افْتَرَقَتْ إِحْدَی وَ سَبْعِینَ فِرْقَهً، فِرْقَهٌ نَاجِیَهٌ وَ الْبَاقُونَ فِی النَّارِ، وَ إِنَّ أُمَّهَ عِیسَی (ع) افْتَرَقَتِ اثْنَتَیْنِ وَ سَبْعِینَ فِرْقَهً، فِرْقَهٌ نَاجِیَهٌ وَ الْبَاقُونَ فِی النَّارِ، وَ إِنَّ أُمَّتِی سَتَفْتَرِقُ عَلَی ثَلَاثٍ وَ سَبْعِینَ فِرْقَهً، فِرْقَهٌ نَاجِیَهٌ وَ الْبَاقُونَ فِی النَّارِ. فَقُلْتُ یَا رَسُولَ اللَّهِ (ص) وَ مَا النَّاجِیَهُ. فَقَالَ الْمُتَمَسِّکُ بِمَا أَنْتَ عَلَیْهِ وَ أَصْحَابُکَ، فَأَنْزَلَ اللَّهُ

تَعَالَی فِی ذَلِکَ الرَّجُلِ ثانِیَ عِطْفِهِ. یَقُولُ هَذَا أَوَّلُ مَنْ یَظْهَرُ مِنْ أَصْحَابِ الْبِدَعِ وَ الضَّلَالَاتِ. قَالَ ابْنُ عَبَّاسٍ وَ اللَّهِ مَا قَتَلَ ذَلِکَ الرَّجُلَ إِلَّا أَمِیرُ الْمُؤْمِنِینَ (ع) یَوْمَ صِفِّینَ۳۴

Anas Ibn Malik narrates, “We were in the Prophet’s presence and we discussed the prayers, fasts, donations and Zakat of someone. The Prophet said, “I do not know him.” I said, “O, Messenger of Allah, he is one of God’s servants in that he always prays, glorifies, sanctifies and mentions Allah’s uniqueness.” The Prophet again said, “I do not know him”. Suddenly that man entered from the door. We said, “This is the man”. The Prophet looked at him and said to Abu-Bakr, “Take my sword and go to this man and kill him because he is the first man of Satan’s party”. Abu-Bakr followed him and entered the mosque but he saw him in Ruku. He said, “I swear to God that I will not kill him because Our Prophet prohibits killing those who pray” Then he returned to Prophet and said, “He was praying”. The Prophet said, “Sit down! You cannot do it. Omar! Get up, take my sword from Abu-Bakr and kill him”. Omar says, “I took the sword and I entered the mosque I saw him in prostration. I told myself that the one who is better than me did not kill him,” and he returned to Prophet and said, “O, .”Prophet! I saw him prostrating

,The Prophet said, “Sit down! You cannot do it. O

Ali! You can kill that man. Go and if you see him kill him because if you kill him my Ummah will not diverge. Imam Ali says, “I took the sword and entered the mosque but I did not see him, so I returned to Prophet and I said, “I did not see him”. The Prophet said, “O, Aba Al-Hasan the Ummah of Moses turned to seventy one sects. One of them will survive (from Hell) and the rest of them will be in hell. The Ummah of Jesus turned to seventy two sects. One of them will survive (from Hell) and the rest of them will be in hell. My Ummah will turn to seventy three. One of them will survive (from Hell) and the rest of them will be in hell.” Imam Ali said, “O, Messenger of Allah, which sect will survive?” The Prophet said, “The group that holds on to what you and your followers hold on to.” Allah descended the ninth Ayah of Surah Al-Hajj(1) about that man. He was the first man of companion of heresy. Ibn Abbas says, “I swear to God, .”Ali killed him in the battle of Siffin

عَلِيُّ بْنُ مُحَمَّدٍ الْخَزَّازُ فِی کِتَابِ الْکِفَایَهِ فِی النُّصُوصِ عَلَی عَدَدِ الْأَئِمَّهِ ع عَنِ الْحُسَیْنِ بْنِ مُحَمَّدِ بْنِ سَعِیدٍ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ الصَّفْوَانِیِّ عَنْ مَرْوَانَ بْنِ مُحَمَّدٍ السِّنْجَارِیِّ عَنْ أَبِی یَحْیَی التَّمِیمِیِّ عَنْ یَحْیَی الْبَکَّاءِ عَنْ عَلِیٍّ ع قَالَ قَالَ رَسُولُ اللَّهِ ص سَتَفْتَرِقُ أُمَّتِی عَلَی ثَلَاثٍ وَ سَبْعِینَ فِرْقَهً فِرْقَهٌ مِنْهَا نَاجِیَهٌ وَ الْبَاقُونَ

۱- ثَانِیَ عِطْفِهِ لِیُضِلَّ عَن سَبِیلِ اللَّهِ لَهُ فِی الدُّنْیَا خِزْیٌ وَنُذِیقُهُ یَوْمَ الْقِیَامَهِ عَذَابَ الْحَرِیقِ(۹) ۹. Bending his neck in pride (far astray from the Path of Allah), and leading (others) too (far) astray from the Path of Allah. For him there is disgrace in this worldly life, and on the Day of .(Resurrection We shall make him taste the torment of burning (Fire

هَالِکَونَ وَ النَّاجُونَ الَّذِینَ یَتَمَسَّکُونَ بِوَلَایَتِکُمْ وَ یَقْتَبِسُونَ مِنْ عِلْمِکُمْ وَ لَا یَعْمَلُونَ بِرَأْیِهِمْ فَأُولَئِکَ مَا عَلَیْهِمْ مِنْ سَبِیلٍ ۳۶

Finding the correct path and holding on to it is a recurrent theme in our Ahadith. Ali Ibn Muhammad Khazaz in his book of Kefayeh narrates from Imam Ali, “The Messenger of Allah said, “My Ummah will be in seventy three sects. One of them will get to salvation and the rest of them will perish. Only those who hold on to your Velayat (successorship) and benefit from your knowledge and do not follow their own opinion ”.will succeed. (Those are the ones who) no one can find fault in them

:In the Salawat, this phrase tells us the above facts in the form of metaphors

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ

الْفُلْكِ الْجَارِيَهِ فِی اللُّجَجِ الْغَامِرَهِ يَأْمَنُ مَنْ رَكِبَهَا وَ يَغْرَقُ مَنْ تَرَكَهَا

الْمُتَقَدِّمُ لَهُمْ مَارِقٌ وَ الْمُتَأَخِّرُ عَنْهُمْ زَاهِقٌ وَ اللَّازِمُ لَهُمْ لَاحِقٌ

O my Allah send blessings on Muhammad and on the descendants of Muhammad, an unsinkable sailing ship afloat over the fathomless deep waters of the seas; whosoever gets into it is saved and whosoever stays away is drowned; whosoever steps in front of them misses the aim and goes astray, whosoever lags behind .wanders in wilderness. Whosoever holds fast to them reaches the destination

Chapter ۴: Refuge And Recourse

point

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ الْكَهْفِ الْحَصِينِ وَ

غِيَاثِ الْمُضْطَرِّ الْمُسْتَكِينِ وَ مَلْجَإِ الْهَارِبِينَ وَ عِصْمَهِ الْمُعْتَصِمِينَ

Uniqueness And Recourse

The most fundamental belief that has superiority and prominence is uniqueness of God or as we

call it Tawhid. This principle means that you must not worship anyone and there is no creator for this world and there is not any power except Allah. (ما شاءَ اللَّهُ لا قُوَّةَ إِلاَّ بِاللَّه ، الكهف ،۳۹)

"It is as Allah has pleased. There is no power save in Allah"(۱).

Likewise believing in every indecent power and effect besides Allah is also heresy. However while guarding our thoughts from heresy we must also keep in mind that the wisdom of Allah dictates that He chooses an instrument to get every job done. For example the power of healing is in the Hand of Allah but for curing any diseases we must go to doctors and use medicine. We must keep in our mind that the power of the mind of that doctor and the effect of that medicine is also by Allah. Another example that we must keep in mind is that the Sustainer of all creatures is Allah. "Surely Allah is the bestower of sustenance"(۲) But we must strive and work for the attainment of our sustenance.

Similarly, in the spiritual wayfaring there are some spiritual actions that God prescribes for getting closer to Him. Dua is one of the important ones. "Say: My Lord would not care for you were it not for your prayer; but you have indeed rejected (the truth) so that which shall cleave shall come"(۳)

Another one or maybe the most important one is intercession and the phrases from the Salawat mentioned at the beginning of this chapter highlight

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۱- (ما شاءَ اللَّهُ لا قُوَّةَ إِلاَّ بِاللَّه ، الكهف ،۳۹)

۲- ان الله هو الرزاق ذو القوهالمتين الذاريات ۵۸

۳- "قُلْ ما يَعْبَؤُا بِكُمْ رَبِّى لَوْ لا دُعاؤُكُمْ فَقَدْ كَذَّبْتُمْ فَسَوْفَ يَكُونُ لِزاماً (۷۷)الفرقان"

.this

Intercession in The Holy Quran

,The Holy Quran enunciates resorting to Prophet and says

" ما أَرْسَلْنا مِنْ رَسُولٍ إِلاَّ لِيُطاعَ بِإِذْنِ اللَّهِ وَ لَوْ أَنَّهُمْ إِذْ ظَلَمُوا أَنْفُسَهُمْ جاؤُكَ فَاسْتَغْفَرُوا اللَّهَ وَ اسْتَغْفَرَ لَهُمُ الرَّسُولُ لَوَجَدُوا اللَّهَ تَوَّاباً رَحيماً " ۴۰

If when they had been unjust to themselves, (they) had come to you (Muhammad) and begged Allah's Forgiveness, and the Messenger had begged forgiveness for them: indeed, they would have found Allah All-Forgiving (One who accepts (repentance), Most Merciful.(۴:۶۴

:Also in another Ayah it says

"ياأَيُّهَا الَّذينَ آمَنُوا اتَّقُوا اللَّهَ وَ ابْتَغُوا إِلَيْهِ الْوَسيلَةَ وَ جاهِدُوا فى سَبيلِهِ لَعَلَّكُمْ تُفْلِحُونَ۴۱"

O you who believe! Do your duty to Allah and fear Him. Seek the means of approach to Him, and strive hard in His Cause as much as you can. So that you may be successful. ((۵:۳۵

Muslims throughout history have spent their money, time and even given up their lives to execute the Quranic order. It has always been a prevalent tradition among Muslims to visit the tomb of our beloved Prophet and his Ahlul Bayt. The aversion shown towards this act by a small group in the name of Wahabism (that was made up two centuries ago by provocation of an English spy) is not something that can stand .against this deep-rooted tradition

Intercession in Ahadith

In the Ahadith of the Prophet and the Ahlul Bayt, intercession is strongly recommended and it has been constantly repeated in their stories and traditions. There are many examples even from the resources of the scholars of the Ahle Sunnat. Here we mention just two

.of them

Hakim Neyshabori in the book of Mostadrak narrates from Omar, "The Prophet said, "When Adam made that mistake, he told Allah, "O My Lord, I ask you by the name of Mohammad to forgive me." Allah replied, "How do you know him notwithstanding I did not create him yet?" Adam said, "When You created me by Your Mighty Hand and you blew your spirit into my body, I looked to the pillar of Your Throne and I saw these words "There is no lord but Allah and Muhammad is Allah's Messenger." So I understood that Muhammad is the most beloved creature to You because You put his name beside Yours" Allah addressed him and said, "You are right. He is the most beloved to Me and because you have asked forgiveness in his name I will forgive you (and if Muhammad would not have existed I would not have even created you."(۱)

The matter of intercession is definite and accepted between all Muslims and it is not a recent issue. In history we see when Mansor Al-Abassi went for Hajj, he went to Medina to visit the Prophet's tomb. Malik Ebn Anas, the leader of the sect of the Maleki, told him, "Reduce your voice because respecting the Prophet is essential whether he is dead or alive." Al-Mansor asked him, "When I am praying or reciting Dua, should I face the Prophet's grave or the Qibleh?" Malik said, "Why would you want to turn your face away from the Prophet

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۱- وفا الوفا جلد۴ صفحه ۱۳۷۱

whereas he is your interceder and the interceder of your Father Adam to Allah. Face him and ask him for intercession because Allah has said, “If when they had been unjust to themselves, (they) had come to you (Muhammad) and begged Allah's Forgiveness, and the Messenger had begged forgiveness for them: indeed, they would have found Allah All-Forgiving (One who accepts repentance), Most Merciful”(۱).

Nevertheless, in the Shia theology, the issue of intercession has more depth and is more widely discussed.

أَحْمَدُ بْنُ فَهْدٍ فِی عُدَّهِ الدَّاعِی عَنْ سَلْمَانَ الْفَارِسِیِّ قَالَ سَمِعْتُ مُحَمَّداً ص یَقُولُ إِنَّ اللَّهَ عَزَّ وَ جَلَّ یَقُولُ یَا عِبَادِی أَ وَ لَیْسَ مَنْ لَهُ إِلَیْکُمْ حَوَائِجُ کِبَارٌ لَا تَجُودُونَ بِهَا إِلَّا أَنْ یَتَحَمَّلَ عَلَیْکُمْ بِأَحَبِّ الْخَلْقِ إِلَیْکُمْ تَقْضُونَهَا کَرَامَهً لِشَفِیعِهِمْ أَلَا فَاعْلَمُوا أَنَّ أَکْرَمَ الْخَلْقِ عَلَیَّ وَ أَفْضَلَهُمْ لَدَیَّ مُحَمَّدٌ وَ أَخُوهُ عَلِیٌّ وَ مِنْ بَعْدِهِ الْأَئِمَّهُ الَّذِینَ هُمُ الْوَسَائِلُ إِلَی اللَّهِ فَلْیَدْعُنِی مَنْ هَمَّتْهُ حَاجَهٌ یُرِیدُ نَفْعَهَا أَوْ دَهِمَتْهُ دَاهِیَهٌ یُرِیدُ کَشْفَ ضُرِّهَا بِمُحَمَّدٍ وَ آلِهِ الطَّیِّبِینَ الطَّاهِرِینَ أَقْضِهَا لَهُ أَحْسَنَ مَا یَقْضِیهَا مَنْ (تَسْتَشْفِعُونَ لَهُ) بِأَعَزِّ الْخَلْقِ إِلَیْهِ وَ رَوَاهُ الْعَسْکَرِیُّ فِی تَفْسِیرِهِ مِثْلَهُ

In a hadith, Ibn Fahd Helly narrates with the chain of narration that Salman says, “I heard from the Prophet, “God says, “My servant, if someone is in great need of you, you will not fulfil his need unless he resorts to your beloved. Then out of respect you give his need. Thus the most beloved and the most preferred people to me in this world are Mohammad, his brother Ali and

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۱- وفاالوفا جلد۴ صفحه ۱۳۷۶

his successors. They are your interceders to your God. So anyone who has a wish to make a profit or has a calamity that he wants to avoid should ask Me by the name of Muhammad. Then I will give him what he wants in the best shape." This hadith has .(been narrated in the Tafsir of Imam Hasan Askari(۱

There are other kinds of Ahadith about intercession as well that announce a way of .resorting such as the following

َالكلينى بسنده عَنْ سَمَاعَةَ قَالَ قَالَ لِی أَبُو الْحَسَنِ ع إِذَا كَانَ لَکَ یَا سَمَاعَهُ عِنْدَ اللَّهِ حَاجَهٌ فَقُلِ اللَّهُمَّ إِنِّی أَسْأَلُکَ بِحَقِّ مُحَمَّدٍ وَ عَلِیٍّ فَإِنَّ لَهُمَا عِنْدَکَ شَأْناً مِنَ الشَّأْنِ وَ قَدْراً مِنَ الْقَدْرِ فَبِحَقِّ ذَلِکَ الشَّأْنِ وَ بِحَقِّ ذَلِکَ الْقَدْرِ أَنْ تُصَلِّیَ عَلَی مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ أَنْ تَفْعَلَ بِی كَذَا وَ كَذَا"

Kulayni narrates with a chain of narration from Samaeh. Samaeh narrates from Imam Mossa Al-Kazem, "Samaeh whenever you have a request from God, say "O, Allah I ask you to send your peace and blessings to Mohammad -peace be upon him- and Ali because they are have a great place and prodigious excellency before you. I swear by this Excellency, send your peace and blessings to Mohammad and his household and (please do this or that for me.(۲

Intercession Of The Righteous

Sometimes we may think that intercession is only for sinners or for regular people, but we see that even prophets and righteous people resort to our Prophet and his .household. This is mentioned in lots of Ahadith

سَعِیدُ بْنُ هِبَهِ

p: ۴۳

۱- وسائل الشیعه ج : ۷ ص : ۱۰۲

۲- الکافی ج ۲ ص ۵۶۳

اللّهِ الرَّاوَنْدِیُّ فِی قِصَصِ الْأَنْبِیَاءِ بِسَنَدِهِ بْنِ فَضَّالٍ عَنْ أَبِیهِ عَنِ الرِّضَا علیه السلام قَالَ: "لَمَّا أَشْرَفَ نُوحٌ عَلَی الْغَرَقِ دَعَا اللَّهَ بِحَقِّنَا فَدَفَعَ اللَّهُ عَنْهُ الْغَرَقَ وَ لَمَّا رُمِیَ إِبْرَاهِیمُ فِی النَّارِ دَعَا اللَّهَ بِحَقِّنَا فَجَعَلَ اللَّهُ عَلَیْهِ النَّارَ بَرْداً وَ سَلَاماً وَ إِنَّ مُوسَی لَمَّا ضَرَبَ طَرِیقاً فِی الْبَحْرِ دَعَا اللَّهَ بِحَقِّنَا فَجُعِلَ یَبَساً وَ إِنَّ عِیسَی لَمَّا أَرَادَ الْیَهُودُ قَتْلَهُ دَعَا اللَّهَ بِحَقِّنَا فَنَجَا مِنَ الْقَتْلِ فَرَفَعَهُ إِلَیْهِ"۴۶

Our great scholar Ravandi in the book of Qassas of Al-Ambia (stories of prophets) narrates from Imam Ridha', "When the ship of Noah was about to drown, he asked Allah by our right and Allah saved him from being drowned. Also when Abraham was thrown into the fire, he asked Allah by our right, so the fire turned cold and safe for him. In addition, when Moses reached the sea, he too asked Allah by our right therefore God dried his way. Indeed when the Jews wanted to kill Jesus, he asked Allah by our right, because of which he was saved from murder and God elevated him to Himself."

Sheikh Hor Al-Ameli talking about resorting to the Prophet and the Ahlul Bayt says, "Ahadith that are narrated about resorting are many. There are also many AHadith and Duas full of intercession that the Ahle Al-Sunnah narrate.(۱)

Chapter ۵: Salawat

اللَّهُمَّ صَلِّ عَلَی مُحَمَّدٍ وَ آلِ مُحَمَّدٍ صَلاةً كَثِیرَةً تَكُونُ لَهُمْ رِضًی وَ لِحَقِّ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ أَدَاءً وَ قَضَاءً بِحَوْلٍ مِنْكَ وَ قُوَّةٍ یَا رَبَّ الْعَالَمِینَ

a great many blessings,

۱- وسائل الشیعه ج ۷ ص ۱۰۳

a stimulation for inner joy and peace of mind to them, a fulfillment the obligation unto Muhammad and the children of Muhammad, duly decreed as a duty by the authority .and power Thou commands, O the Lord of the worlds

As we have already discussed the subject of Salawat at the beginning, it will not be .repeated here

Chapter ۶: Obedience And The Duty Of Accepting Commands

point

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ الطَّيِّبِينَ الْأَبْرَارِ الْأَخْيَارِ الَّذِينَ أَوْجَبْتَ حُقُوقَهُمْ وَ فَرَضْتَ طَاعَتَهُمْ وَ وِلايَتَهُمْ

O Allah send blessings on Muhammad and on the descendants of Muhammad, the good, the attested by Thy witness, the high-minded chosen in preference by Thee, whose- claim has been declared a must for all to accept, to obey them, to love them .has been made obligatory under Thy commands

The Right Of Accepting Commands And Superintendence

In Islamic ideology, the right of individuals and groups are reciprocal. If there is a right for parents, on the other hand, there is also a right for their children. If governments have the right to lead, then the people must obey them, likewise people too have .rights and governments and governors must observe them

In the relation between Prophets and Imams with their Ummah there is also a give and take. The duty of Prophets and Imams is relaying the message of Allah. "nothing .(is (incumbent)on the apostle but to deliver (the message)"(۱)

Prophets, especially Our Prophet accomplished their duty in the best way. In the Ziyarat of the Prophet, we testify that the Prophet put in his utmost effort towards this duty. We say, "I

۱- (وما على الرسول الا البلاغ ،المائده ،۹۹)

testify that you are His Messenger, and you are Muhammad, son of Abdullaah; and I testify that you had delivered the Message of your Lord, advised and warned your followers (Ummah) like a sincere friend, and strived, leaving no stone unturned, against heavy odds, in the cause of Allah, with wisdom, and good advice. Strong and powerful support, from the Truthful (Allah) was put at your disposal; (and) you had been kind and compassionate to the believers ,(but) were harsh with the disbelievers, and had sincerely served Allah, till the inevitable (what was certain-death) came unto (you. So Allah made you reach the highest stage of glory and honor."(۱)

Now it is our turn to know what is the duty of the Ummah towards the Prophet? Also we must ask ourselves if we have put in our efforts towards these duties? Two important duties that have been pointed out by Imam Sajjad in the above phrases of the Salawat are: Velayat (superintendence) and obedience. These two responsibilities have a co-relation with each other, because the effect of accepting the superintendence and of love is obedience, and the true lover obeys all the commands of his beloved. In fact, the Quran calls love for the Prophet's Household as the .recompense of his efforts

Say (O Muhammad): "No reward do I ask of you for this except to be kind to me for" my kinship with you." And whoever earns a good righteous deed, We shall give him an increase of good in respect

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۱- Zyarat of Prophet in Saturdays

thereof. Verily, Allah is Oft-Forgiving, Most ready to appreciate (the deeds of those (who are obedient to Him)."(1)

However it is important to note two important points concerning these two responsibilities. These are, the importance of accepting their superintendence and its effects.

Importance Of Accepting Their Superintendence

For better understanding the Importance of accepting Imam's superintendence, we draw your attention to some of the many Ahadith on this subject.

الشیخ الطوسی فی الأمالی عن ابن عباس قال : قال رسول الله :

وَ لَوْ أَنَّ عَابِداً عَبَدَ اللَّهَ بَيْنَ الرُّكْنِ وَ الْمَقَامِ أَلْفَ عَامٍ وَ أَلْفَ عَامٍ حَتَّى يَكُونَ كَالشَّنِّ الْبَالِي وَ لَقِيَ اللَّهَ مُبْغِضاً لِآلِ مُحَمَّدٍ أَكَبَّهُ اللَّهُ عَلَى مَنْخِرَيْهِ فِي جَهَنَّمَ

بحارالأنوار ج : ۷ ص : ۲۳۴

Sheikh Toosi in the book of Amaly narrates from Ibn Abbas, "The Prophet says, "If a devout worshipper worships Allah between the Rokn(2) and Maqam(3) for thousand years until he/she becomes like an empty worn waterskin and dies while he hates the Prophet's household, God will throw him by his face into the hellfire.(4)

الصدوق فی عیون أخبار الرضا علیه السلام بِإِسْنَادِهِ عَنِ الْمُفَضَّلِ بْنِ عُمَرَ عَنِ الصَّادِقِ عَنْ آبَائِهِ قَالَ : قَالَ رَسُولُ اللَّهِ ص : لَمَّا أُسْرِيَ بِي إِلَى السَّمَاءِ أَوْحَى إِلَيَّ رَبِّي جَلَّ جَلَالُهُ وَ سَاقَ الْحَدِيثَ فِي مُحَمَّدٍ وَ عَلِيٍّ وَ فَاطِمَةَ وَ الْحَسَنِ وَ الْحُسَيْنِ ع إِلَى أَنْ قَالَ يَا مُحَمَّدُ لَوْ أَنَّ عَبْداً عَبَدَنِي حَتَّى يَنْقَطِعَ وَ يَصِيرَ كَالشَّنِّ الْبَالِي ثُمَّ أَتَانِي جَاحِداً لِوَلَايَتِهِمْ مَا أَسْكَنْتُهُ جَنَّتِي وَ لَا أَظْلَلْتُهُ تَحْتَ عَرْشِي الْخَبَرَ

بحارالأنوار ج : ۸ ص : ۳۵۸

In the book of Oyon of

۱- الشوری (۲۳)

۲- The pillar of Kabeh that has the stone of Hajar Al-Aswad installed in it.

۳- Magham is the stone that has the trace of Prophet Abraham's feet. The place between Rukn and Magham is one of the holiest places between Muslims.

۴- بحارالأنوار ج : ۷ ص : ۲۳۴

Akhbar Al-Ridha', Saduq narrates with the chain of narration from Imam Sadiq, and Imam Sadiq narrates from Prophet that: "When I was taken high into the skies God revealed to me, "O, Muhammad, If one of my servants prays to me by all of his strength until he becomes like a worn out and old waterskin and then he comes in My presence while he denies the superintendence of Muhammad, Ali, Fatima, Hasan and Husayn, I will not let him enter heaven and I will not let my throne to shadow over his head."(1)

وَ أَخْبَرَنَا السَّيِّدُ أَبُو الْحَمْدِ عَنْ أَبِی الْقَاسِمِ بِالْإِسْنَادِ الْمَذْكُورِ فِی كِتَابِ شَوَاهِدِ التَّنْزِیلِ مَرْفُوعاً إِلَی أَبِی أُمَامَهَ الْبَاهِلِیِّ قَالَ قَالَ رَسُولُ اللَّهِ ص إِنَّ اللَّهَ تَعَالَی خَلَقَ الْأَنْبِیَاءَ مِنْ أَشْجَارٍ شَتَّی وَ خُلِقْتُ أَنَا وَ عَلِیٌّ مِنْ شَجَرَهٍ وَاحِدَهٍ فَأَنَا أَصْلُهَا وَ عَلِیٌّ فَرْعُهَا وَ الْحَسَنُ وَ الْحُسَیْنُ ثِمَارُهَا وَ أَشْیَاعُنَا أَوْرَاقُنَا فَمَنْ تَعَلَّقَ بِغُصْنٍ مِنْ أَغْصَانِهَا نَجَا وَ مَنْ زَاغَ هَوَی وَ لَوْ أَنَّ عَبْداً عَبَدَ اللَّهَ بَیْنَ الصَّفَا وَ الْمَرْوَهِ أَلْفَ عَامٍ ثُمَّ أَلْفَ عَامٍ ثُمَّ أَلْفَ عَامٍ حَتَّی یَصِیرَ كَالشَّنِّ الْبَالِی ثُمَّ لَمْ یُدْرِكْ مَحَبَّتَنَا أَكَبَّهُ اللَّهُ عَلَی مَنْخِرَیْهِ فِی النَّارِ ثُمَّ تَلَا:

(قُلْ لا أَسْئَلُكُمْ عَلَیْهِ أَجْراً إِلَّا الْمَوَدَّهَ فِی الْقُرْبی .الشوری ،۳۳)

Haskani in the book of Shawahid Al-Tanzil with the chain of narration narrates from Abu Emameh Baheli from Prophet, "Truly Allah created prophets from different trees and created me and Ali from the same tree. I am the root of that tree, Ali is its branches, Hasan and Husayn are the

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۱- بحارالأنوار ج : ۸ ص : ۳۵۸

fruits and the Shias are the leaves of this tree. Whosoever grasps to any of these branches will survive and whosoever gets deviated will fall down. Also if a servant worships Allah for thousand years and then another thousand years and then another thousand years between Safa and Marveh until he becomes like an old waterskin but he does not appreciate our love, God will throw him by his face into the hellfire. Then Prophet recited this verse, “Say (O Muhammad, "No reward do I ask of you for this except to be kind to me for my kinship with you.")(1)

قَالَ الْعَلَّامَهُ رَوَّحَ اللَّهُ رُوحَهُ فِی کِتَابِ کَشْفِ الْحَقِّ رَوَی الْجُمْهُورُ فِی الصَّحِیحَیْنِ وَ أَحْمَدُ بْنُ حَنْبَلٍ فِی مُسْنَدِهِ وَ الثَّعْلَبِیُّ فِی تَفْسِیرِهِ عَنِ ابْنِ عَبَّاسٍ قَالَ لَمَّا نَزَلَ قُلْ لا أَسْئَلُکُمْ عَلَیْهِ أَجْراً إِلَّا الْمَوَدَّهَ فِی الْقُرْبی قَالُوا یَا رَسُولَ اللَّهِ مَنْ قَرَابَتُکَ الَّذِینَ وَجَبَتْ عَلَیْنَا مَوَدَّتُهُمْ قَالَ عَلِیٌّ وَ فَاطِمَهُ وَ ابْنَاهُمَا

Also Allameh in the book of Kashf Al-Haq has written, “Ahl Al-Sunna in Sahiheyn and Ahmad Hanbal in the book of Mosnad, Salabi in his Quran interpretation narrates from Ibn Abbas, “When the verse “Say O Muhammad, "No reward do I ask of you for this except to be kind to me for my kinship with you” descended, the companions of the Prophet asked, “O, Prophet, who are these relatives of yours that their love is obligated upon us?” Prophet answered, “Ali, Fatima and their two sons”(2). Allameh continues,

نَقَلَ صَاحِبُ الْکَشَّافِ

۱- بحارالأنوار ج : ۲۳ ص : ۲۳۱

۲- بحارالأنوار ج : ۲۳ ص : ۲۳۳

عَنِ النَّبِیِّ ص أَنَّهُ قَالَ مَنْ مَاتَ عَلَی حُبِّ آلِ مُحَمَّدٍ مَاتَ شَهِیداً أَلَا وَ مَنْ مَاتَ عَلَی حُبِّ آلِ مُحَمَّدٍ مَاتَ مَغْفُوراً لَهُ أَلَا وَ مَنْ مَاتَ عَلَی حُبِّ آلِ مُحَمَّدٍ مَاتَ تَائِباً أَلَا وَ مَنْ مَاتَ عَلَی حُبِّ آلِ مُحَمَّدٍ مَاتَ مُؤْمِناً مُسْتَکْمِلَ الْإِیمَانِ أَلَا وَ مَنْ مَاتَ عَلَی حُبِّ آلِ مُحَمَّدٍ بَشَّرَهُ مَلَکُ الْمَوْتِ بِالْجَنَّهِ ثُمَّ مُنْکَرٌ وَ نَکِیرٌ أَلَا وَ مَنْ مَاتَ عَلَی حُبِّ آلِ مُحَمَّدٍ یُزَفُّ إِلَی الْجَنَّهِ کَمَا تُزَفُّ الْعَرُوسُ إِلَی بَیْتِ زَوْجِهَا أَلَا وَ مَنْ مَاتَ عَلَی حُبِّ آلِ مُحَمَّدٍ ص فُتِحَ لَهُ فِی قَبْرِهِ بَابَانِ إِلَی الْجَنَّهِ أَلَا وَ مَنْ مَاتَ عَلَی حُبِّ آلِ مُحَمَّدٍ جَعَلَ اللَّهُ قَبْرَهُ مَزَارَ مَلَائِکَهِ الرَّحْمَهِ أَلَا وَ مَنْ مَاتَ عَلَی حُبِّ آلِ مُحَمَّدٍ مَاتَ عَلَی السُّنَّهِ وَ الْجَمَاعَهِ أَلَا وَ مَنْ مَاتَ عَلَی بُغْضِ آلِ مُحَمَّدٍ جَاءَ یَوْمَ الْقِیَامَهِ مَکْتُوبٌ بَیْنَ عَیْنَیْهِ آیِسٌ مِنْ رَحْمَهِ اللَّهِ أَلَا وَ مَنْ مَاتَ عَلَی بُغْضِ آلِ مُحَمَّدٍ مَاتَ کَافِراً أَلَا وَ مَنْ مَاتَ عَلَی بُغْضِ آلِ مُحَمَّدٍ لَمْ یَشَمَّ رَائِحَهَ الْجَنَّهِ

Zamakhshari narrates from Prophet, “Whoever dies with the love of Prophet’s“ Households dies as a martyr. Know that if someone truly dies with the love of .Prophet’s Households, he is forgiven

.Whoever dies with the love of Prophet’s Households, he is repentant

.Whoever dies with the love of Prophet’s Household, he is the complete faithful

Whoever dies with the love of Prophet’s Household, the angel of death and .afterwards the Nakir and Monkar will give hime glad tidings of heaven

Whoever dies with the love of Prophet’s Household goes to heaven like a

.bride goes to the house of her groom

Whoever dies with the love of Prophet's Household two doors open from his grave to .the Heaven

Whoever dies with the love of Prophet's Household God makes his grave a shrine for .the Angels of Mercy

.Whoever dies with the love of Prophet's Household he dies as Ahl Al-Sunna

Whoever dies with the hatred to Prophet's Household will rise in the Day of Judgment .while it will be written on his forehead: he is disappointed from God's mercy

.Whoever dies with the hatred to Prophet's Household dies as a pagan

Whoever dies with the hatred to Prophet's Household will not (even) smell the scent ".of heaven

ابن شاذان بسنده عن أبی سلمی راعی رسول الله ص قال سمعت رسول الله ص یقول لیله أسری بی إلی السماء قال لی الجلیل جل جلاله آمَنَ الرَّسُولُ بِما أُنْزِلَ إِلَیْهِ مِنْ رَبِّهِ قلت وَ الْمُؤْمِنُونَ کُلٌّ آمَنَ بِاللَّهِ وَ مَلائِکَتِهِ وَ کُتُبِهِ وَ رُسُلِهِ قال صدقت یا محمد من خلفت فی أمتک قلت خیرها قال علی بن أبی طالب ع قلت نعم یا رب قال یا محمد إنی اطلعت إلی الأرض اطلاعه فاخترتک منها فشققت لک اسما من أسمائی فلا أذکر فی موضع إلا ذکرت معی فأنا المحمود و أنت محمد ثم اطلعت الثانیه فاخترت منها علیا فشققت له اسما من أسمائی فأنا العلی الأعلی و هو علی یا محمد إنی خلقتک و خلقت علیا و فاطمه و الحسن و الحسین و الأئمه من ولده من سنخ نوری و عرضت ولایتکم علی أهل السماوات و أهل الأرضین فمن قبلها کان

عنـدی من المؤمنین و من جحـدها کان عنـدی من الکافرین یا محمد لو أن عبدا من عبیدی عبدنی حتی ینقطع و یصـیر کالشـن البـالی ثم أتـانی جاحـدا لولایتکم ما غفرت له حتی یقر بولایتکم یا محمـد أ تحب أن تراهم قلت نعم یا رب فقال لی التفت عن یمین العرش فالتفت فإذا أنا بعلی و فاطمه و الحسن و الحسین و علی بن الحسین و محمد بن علی و جعفر بن محمد و موسی بن جعفر و علی بن موسـی و محمـد بن علی و علی بن محمد و الحسن بن علی و المهدی فی ضـحضاح من نور قیام یصـلون و هو فی وسـطهم یعنی المهـدی یضـی ء کأنه کوکب دری فقال یا محمد هؤلاء الحجج و هو الثائر من عترتک فو عزتی و جلالی إنه الناصر لأولیائی و المنتقم من أعدائی و لهم الحجه الواجبه و بهم یمسک الله السماوات أن تقع علی الأرض إلا بإذنه.

Ibn Shazan Qomi in the book of Mea Manqabah (Hundred Good Attributes) with the chain of narration from Abi Salma the shepherd who says, "I heard from the Prophet who said: "In the night in which they elevated me, Allah the Almighty told me, " O Prophet have faith on what God descended on you." I said, "All faithful have faith in Allah and the angels and the books that descended from the sky and all of God's messengers." God said, "You are right. Who have you appointed as your successor in your Ummah? I said, "The best of them" Allah said, "Is it Ali?"

p: ۵۲

I said, “Yes my lord” God said, “O, Muhammad, I searched the earth and I chose you and I made a name for you from my name. So I will not be remembered anywhere unless you will be remembered. I am Mahmoud (praised one) and you are Muhammad (Praiseworthy). Then I looked again and chose Ali and among my name, I preferred a name and I branched a name for him. I am the Ali Al-A’la (the highest of the height) and he is Ali (highest). O, Muhammad I created you, Ali, Fatima, Hasan and Husayn and your successors from the descendants of Ali from the class of my light. In addition, I offered your superintendence to skies and earths. Therefore, whoever accepted it, I accepted him as a faithful and those who denied it I know him as a pagan. O, Muhammad if a servant of My servants worships Me until his strength ends and turns like an old water skin but he dies while he denies your superintendence, and he enters My presence I will not leave him until he accepts your superintendence. O ?(Muhammad, do you like to see them all (your successors

I said, “Yes my lord ” God said, “look at the right side of my throne” I looked and I saw Ali, Fatima, Hasan, Husayn, Ali Ibn Husayn, Muhammad Ibn Alil, Ja’far Ibn Muhammad, Musa Ibn Ja’far, Ali Ibn Musa, Muhammad Ibn Ali, Ali Ibn Muhammad, Hasan Ibn Ali and Mahdi in a platter

of Light and they were praying. Also he, I mean Mahdi among them was shining. God told me, "O Muhammad they are the testimonies and he (Mahdi) is revenger of your kinship's blood. I take oath to my Honor and Excellency that he will serve as an aid to my beloved and the revenger of my enemies. They are the obligated testimonies and by them God keeps the sky from falling.(١)"

Effects Of Accepting Their Superintendence

The love for the Household of the Prophet is termed as the repayment to the Prophet, but the fact is that the benefit and the advantage of this love comes back to us and this is the way of getting closer to Allah. This love and the acceptance of their superintendence is what makes the devotee obedient and makes him pious. People like Salman, Abu Dharr, Miqdad and Ammar studied in this school. Those who claim to be adherents of the Ahlul Bayt and do not reach piety, they only boast. In the Ahadith of Ahlul Bayt our Imams rejected their claims such as the hadith that Sheikh Kulayni narrates in the book of Kafi.

الکلینی بسنده عن مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِی جَعْفَرٍ ع قَالَ لَا تَذْهَبْ بِکُمُ الْمَذَاهِبُ فَوَ اللَّهِ مَا شِیعَتُنَا إِلَّا مَنْ أَطَاعَ اللَّهَ عَزَّ وَ جَلَّ

Sheikh Kulayni narrates from Muhammad Ibn Muslim from Imam Baqir, "The various ways does not cause you diversion (but) I swear to Allah you are not our Shia unless you obey God"(٢).

He also narrates from Jabir Ibn Abdullah from Imam Baqir,

الکلینی

١- ماه منقبه ص ۴۰

٢- الکافی ج : ٢ ص : ٧۴

بسنده عنْ جَابِرٍ عَنْ أَبِی جَعْفَرٍ ع قَالَ قَالَ لِی یَا جَابِرُ أَ یَکْتَفِی مَنِ انْتَحَلَ التَّشَیُّعَ أَنْ یَقُولَ بِحُبِّنَا أَهْلَ الْبَیْتِ فَوَ اللَّهِ مَا شِیعَتُنَا إِلَّا مَنِ اتَّقَی اللَّهَ وَ أَطَاعَهُ وَ مَا کَانُوا یُعْرَفُونَ یَا جَابِرُ إِلَّا بِالتَّوَاضُعِ وَ التَّخَشُّعِ وَ الْأَمَانَهِ وَ کَثْرَهِ ذِکْرِ اللَّهِ وَ الصَّوْمِ وَ الصَّلَاهِ وَ الْبِرِّ بِالْوَالِدَیْنِ وَ التَّعَاهُدِ لِلْجِیرَانِ مِنَ الْفُقَرَاءِ وَ أَهْلِ الْمَسْکَنَهِ وَ الْغَارِمِینَ وَ الْأَیْتَامِ وَ صِدْقِ الْحَدِیثِ وَ تِلَاوَهِ الْقرآن وَ کَفِّ الْأَلْسُنِ عَنِ النَّاسِ إِلَّا مِنْ خَیْرٍ وَ کَانُوا أُمَنَاءَ عَشَائِرِهِمْ فِی الْأَشْیَاءِ قَالَ جَابِرٌ فَقُلْتُ یَا ابْنَ رَسُولِ اللَّهِ مَا نَعْرِفُ الْیَوْمَ أَحَداً بِهَذِهِ الصِّفَهِ فَقَالَ یَا جَابِرُ لَا تَذْهَبَنَّ بِکَ الْمَذَاهِبُ حَسْبُ الرَّجُلِ أَنْ یَقُولَ أُحِبُّ عَلِیّاً وَ أَتَوَلَّاهُ ثُمَّ لَا یَکُونَ مَعَ ذَلِک فَعَّالًا فَلَوْ قَالَ إِنِّی أُحِبُّ رَسُولَ اللَّهِ فَرَسُولُ اللَّهِ ص خَیْرٌ مِنْ عَلِیٍّ ع ثُمَّ لَا یَتَّبِعُ سِیرَتَهُ وَ لَا یَعْمَلُ بِسُنَّتِهِ مَا نَفَعَهُ حُبُّهُ إِیَّاهُ شَیْئاً فَاتَّقُوا اللَّهَ وَ اعْمَلُوا لِمَا عِنْدَ اللَّهِ لَیْسَ بَیْنَ اللَّهِ وَ بَیْنَ أَحَدٍ قَرَابَهٌ أَحَبُّ الْعِبَادِ إِلَی اللَّهِ عَزَّ وَ جَلَّ وَ أَکْرَمُهُمْ عَلَیْهِ أَتْقَاهُمْ وَ أَعْمَلُهُمْ بِطَاعَتِهِ یَا جَابِرُ وَ اللَّهِ مَا یُتَقَرَّبُ إِلَی اللَّهِ تَبَارَکَ وَ تَعَالَی إِلَّا بِالطَّاعَهِ وَ مَا مَعَنَا بَرَاءَهٌ مِنَ

O, Jabir, those who claim to be our Shia and they just claim to love us (without any“ action), I swear to Allah they are not our Shias unless they start to be pious and obey God. Our Shias cannot be recognized except by their humbleness, their fear of God, ,being trustworthy, excessive remembrance of Allah, fasts, prayers

being nice to parents, taking care of poor, pitiable, caring towards the orphans and neighbors, honesty, reciting Quran and speaking just for the good of people. They (Shia) are known as the (most) trustworthy individuals for the custody of goods (among their people."(۱)

Jabir says, "O, son of messenger of Allah we do not know anybody with this characteristics!"

Imam answered me, "Do not get it the wrong way. Whoever claims that he loves Ali but does not act for it (is the same as) someone who says he loves the Prophet but does not follow his way of living and does not act like him. The love of Prophet does not have any benefit for him. So be pious and fulfill your duties to God because there is no blood relation between God and anybody. The most beloved servant to God is the most pious one and the one who strives in His way the most. O, Jabir no one can get closer to Allah just by obeying him, we do not give safe-conduct from hell to anybody, and no one has the excuse. Anyone who obeys God is our beloved and our friend, and whoever sins is our enemy, and our love (Velayat) cannot be earned except by actions and virtue."

Imam Sajad in these phrases of Dua says,

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ

الطَّيِّبِينَ الْأَبْرَارِ الْأَخْيَارِ الَّذِينَ أَوْجَبْتَ حُقُوقَهُمْ وَ فَرَضْتَ طَاعَتَهُمْ وَ وِلَايَتَهُم

"May Allah send your peace and blessings to Muhammad and his household for they are the righteous

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۱- الکافی ج : ۲ ص : ۷۵

and chosen (by you) in the world and for you obligate their right, obedience and love ".upon us

Chapter ۷: Prospering The Ruined Heart

point

From this phrase, Imam Sajjad starts his requests from Allah. Imam starts with requesting help for prospering his heart by obeying God. Renovation of anything causes prosperity and makes it flourish. For example when a market is prosperous, it means that it has many beneficial deals. A mosque will prosper when many people come for prayer and its neighbors have an active presence in the programs. Flourished garden is a garden with many vivacious trees and the garden has many .fruits

The prosperity of a heart is through obeying God and the heart will flourish when we submit to Allah. Quran tell us that for solace of our heart we must direct ourselves to remembrance of Allah. "The ones who believe and whose hearts feel tranquil through remembering God, Surely hearts feel tranquil whenever God is mentioned!"(۱). On the other side, a heart when it is inclined to strong will, will gain and will have a strong motive; but if it is not moving towards Allah's will, it is ruined. Commander of Faithfull, ,Ali Ibn Abu Talib says

بالطاعه یکون الفوز

,Salvation is in obedience of Allah". He also said"

طاعهالله مفتاح کل سداد وصلاح کل فساد

Obeying God is the key to all the good and the way to correct all the depraved" and" ,advised us

اکرم نفسک ما اعانتک علی طاعه الله

Appreciate yourself by obeying God, as much as you can" and informed us"

۱- الَّذينَ آمَنُوا وَ تَطْمَئِنُّ قُلُوبُهُمْ بِذِكْرِ اللَّهِ أَلا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ (۲۸،الرعد)

,that

اجدر الناس برحمهالله اقومهم بالطاعه

(Those who obeyed God the most, deserve most of God's mercy"(١)"

The Corruptions Of Heart

Heart in the Islamic thought has a great position. According to some Ahadith of the Prophet, it is the place in which God has inspired the understanding of good and evil. If we only wish to gather the Hadith about prospering and corruption of heart in a book, it would require several volumes. However, if we cannot catch all the good we must not live without its benefits. We will have a quick look on some of the corruptions of .the heart

Sealed Heart

Quran sometime mentions of a heart being sealed because of which it cannot accept .the truth anymore

ا لَّذينَ يُجادِلُونَ فى آياتِ اللَّهِ بِغَيْرِ سُلْطانٍ أَتاهُمْ كَبُرَ مَقْتاً عِنْدَ اللَّهِ وَ عِنْدَ الَّذينَ آمَنُوا كَذلِكَ يَطْبَعُ اللَّهُ عَلى كُلِّ قَلْبِ مُتَكَبِّرٍ جَبَّارٍ۶۲

Those who argue about God's signs without any authority to do so having been" brought them, incur the greatest disgust so far as God is concerned and so far as those who believe are concerned. Thus, God seals off every overbearing oppressor's ".heart"

Or sometimes like in the Surah of Al-Hajj, Quran identifies a group of people to have a :blinded heart

أَ فَلَمْ يَسيرُوا فِى الْأَرْضِ فَتَكُونَ لَهُمْ قُلُوبٌ يَعْقِلُونَ بِها أَوْ آذانٌ يَسْمَعُونَ بِها فَإِنَّها لا تَعْمَى الْأَبْصارُ وَ لكِنْ تَعْمَى الْقُلُوبُ الَّتى فِى الصُّدُورِ ۶۳

Have they not travelled around the Earth so they may acquire hearts to reason with" or ears to listen with? It is not their eyesight which is blind, but their

۱- میزان الحکمهج۵ص۵۶۵

".hearts in their breasts which are blind

Thereby they become worse than beasts

وَ لَقَدْ ذَرَأْنا لِجَهَنَّمَ كَثيراً مِنَ الْجِنِّ وَ الْإِنْسِ لَهُمْ قُلُوبٌ لا يَفْقَهُونَ بِها وَ لَهُمْ أَعْيُنٌ لا يُبْصِرُونَ بِها وَ لَهُمْ آذانٌ لا يَسْمَعُونَ بِها أُولئِكَ كَالْأَنْعامِ بَلْ هُمْ أَضَلُّ أُولئِكَ هُمُ الْغافِلُونَ ۶۴

We have bred many spirits and humans for Hell: they have hearts they do not" understand with, and eyes they do not see with, and ears they do not hear with. Those persons are like livestock; in fact, they are even further off the track, they are "!so heedless

Relentless Heart

Another kind of corruption of heart is being stringent. A heart that does not admit to .any positive events and signs will not benefit from God's signs

فَلَوْ لا إِذْ جاءَهُمْ بَأْسُنا تَضَرَّعُوا وَ لكِنْ قَسَتْ قُلُوبُهُمْ وَ زَيَّنَ لَهُمُ الشَّيْطانُ ما كانُوا يَعْمَلُونَ ۶۵

Why then did they not act submissive when Our violence came to them, but instead" their hearts were hardened and Satan made whatever they were doing seem "attractive to them

Obsessive Doubt

Doubt is a disease of the heart. The inactive heart cannot make a decision in the sensitive, profound and history making moment. We can find many people who .because of this infection changed the destiny of a nation

In the war of Tabook some Muslims did assist in the battlefield. Unfortunately, the rest of the forces were in doubt. They came to Prophet and asked for permission to go :back to Medina. Quran describes them as

لَا يَسْتَئْذِنُكَ الَّذِينَ يُؤْمِنُونَ بِاللَّهِ وَ الْيَوْمِ الْأَخِرِ أَن يُجَهِدُواْ بِأَمْوَلِهِمْ

وَ أَنفُسِهِمْ وَ اللَّهُ عَلِيمٌ بِالْمُتَّقِينَ(۴۴) إِنَّما يَسْتَأْذِنُكَ الَّذينَ لا يُؤْمِنُونَ بِاللَّهِ وَ الْيَوْمِ الْآخِرِ وَ ارْتابَتْ قُلُوبُهُمْ فَهُمْ فى رَيْبِهِمْ يَتَرَدَّدُونَ (۴۵)۶۶

Those who believe in God and the Last Day do not ask you to excuse them from" striving with their property and persons. God is Aware as to who are heedful. (۴۴)Only those who do not believe in God and the Last Day ask you to excuse them. Their "hearts are in such doubt that they even waver in their doubt!۴۵

In another scene of history, Abu Musa Ashary was the governor of Basreh in the time of Ali Ibn Abu Talib. When the war of Seffein occurred, instead of encouraging people to come and help the rightful Caliph, he was in doubt and did not assist in the war. His excuse was that he did not know if they could fight against the Muslims? Or in the same event, Rebie Ibn Kheitham tells Imam Ali, "I have doubt about fighting with "Muslims so send me to the border where I can fight against the pagans

Playful Heart

Another corruption of the heart is the disease of playfulness. This kind of person takes everything as a joke and cannot distinguish vital moments for acting seriously. The only different between them and kids is their age. They only think about the ,momentary enjoyments. Their picture is in the Surah of Anbiya as

بِسْمِ اللَّهِ الرَّحْمنِ الرَّحيمِ

اقْتَرَبَ لِلنَّاسِ حِسابُهُمْ وَ هُمْ فى غَفْلَةٍ مُعْرِضُونَ (۱)

ما يَأْتيهِمْ مِنْ ذِكْرٍ مِنْ رَبِّهِمْ مُحْدَثٍ

إِلاَّ اسْتَمَعُوهُ وَ هُمْ يَلْعَبُونَ ٢ لاهِيَةً قُلُوبُهُمْ وَ أَسَرُّوا النَّجْوَى الَّذينَ ظَلَمُوا هَلْ هذا إِلاَّ بَشَرٌ مِثْلُكُمْ أَ فَتَأْتُونَ السِّحْرَ وَ أَنْتُمْ تُبْصِرُونَ (٣انبيا ۶-٣٤٠)

In the name of God, the Mercy-giving, the Merciful! (I)Men turn aside through" indifference even though their reckoning approaches. (١)No fresh reminder ever comes to them from their Lord except they listen to it as they play away, (٢)their hearts distracted. Those who do wrong consult together privately; "Isn't not this [man] just a human being like yourselves? Will you succumb to magic while you can ."?see it happening"

Honor And Dishonor

Everyone looks for honor in their life and avoids dishonor, but they all look for it in different things. Some may look for honor in the wealth and some think that they can find it in political power. Nevertheless, Quran denies all of them and threatens those (who ask honor from such approaches in Surah of Humazah.(١

بِسْمِ اللَّهِ الرَّحْمنِ الرَّحيمِ

وَيْلٌ لِكُلِّ هُمَزَةٍ لُمَزَةٍ (١) الَّذِى جَمَعَ مالاً وَ عَدَّدَهُ (٢) يَحْسَبُ أَنَّ مالَهُ أَخْلَدَهُ (٣) كَلَّا لَيُنْبَذَنَّ فِى الْحُطَمَهِ (۴)

وَ ما أَدْراكَ مَا الْحُطَمَهُ (۵) نارُ اللَّهِ الْمُوقَدَهُ (۶) الَّتِى تَطَّلِعُ عَلَى الْأَفْئِدَهِ (٧) إِنَّها عَلَيْهِمْ مُؤْصَدَهٌ (٨) فِى عَمَدٍ مُمَدَّدَهٍ (٩)

In the name of God, the Mercy-giving, the Merciful! How awful [will it be] for every" backbiting slanderer (١) Who hoards wealth and keeps on adding to it! (٢) He reckons that his money will make him immortal. (٣) Nevertheless he will be flung into the ?Bonecrusher! (۴)What will make you realize what the Bonecrusher is

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١- سوره همزه ١-٩

It is] God's kindled fire which leaps up (۶) To clutch at one's vitals. (۷) It will be](۵) "(vaulted over them (۸) In outstretched columns. (۹

Likewise, as an example Quran introduces us to Qaroon and expresses his story in the :(Surah of Qassas (stories

فَخَرَجَ عَلى قَوْمِهِ فِی زِينَتِهِ قالَ الَّذِينَ يُرِيدُونَ الْحَياةَ الدُّنْيا يا لَيْتَ لَنا مِثْلَ ما أُوتِیَ قارُونُ إِنَّهُ لَذُو حَظٍّ عَظِيمٍ (۷۹) وَ قالَ الَّذِينَ أُوتُوا الْعِلْمَ وَيْلَكُمْ ثَوابُ اللَّهِ خَيْرٌ لِمَنْ آمَنَ وَ عَمِلَ صالِحاً وَ لا يُلَقَّاها إِلاَّ الصَّابِرُونَ (۸۰) فَخَسَفْنا بِهِ وَ بِدارِهِ الْأَرْضَ فَما كانَ لَهُ مِنْ فِئَةٍ يَنْصُرُونَهُ مِنْ دُونِ اللَّهِ وَ ما كانَ مِنَ الْمُنْتَصِرِينَ (۸۱) وَ أَصْبَحَ الَّذِينَ تَمَنَّوْا مَكانَهُ بِالْأَمْسِ يَقُولُونَ وَيْكَأَنَّ اللَّهَ يَبْسُطُ الرِّزْقَ لِمَنْ يَشاءُ مِنْ عِبادِهِ وَ يَقْدِرُ لَوْ لا أَنْ مَنَّ اللَّهُ عَلَيْنا لَخَسَفَ بِنا وَيْكَأَنَّهُ لا يُفْلِحُ الْكافِرُونَ (۸۲)

He went forth to his folk [dressed] in his finery. Those who wanted worldly life said:" "If we only had the same as Qarun has been given! He has been extremely lucky!" (۷۹)However those who had been given knowledge said: "It will be too bad for you! God's recompense is better for anyone who believes and acts honorably. Yet only the patient will encounter it." (۸۰)Then We let the Earth swallow up him and his home. He did not have any party to support him against God; he was not supported. (۸۱)Those who longed to be in his place the day before, said the next morning: "Since it is God Who extends sustenance to anyone He

wishes from among His servants and measures it out, it would have swallowed us up (too if God had not cared for us. It seems that disbelievers do not prosper. (٨٢)".(١)

In these phrases of Dua with the intention that the honor is in the obedience of Allah, ,we request Allah to not dishonor us with the disobedience. Imam Ali also said

كل عز لا يويده الدين مذله

ميزان الحكمه ج ٣ ٤٤٣ص

Any honor that the religion does not approve of is a dishonor"(٢) or in another" ,valuable Hadith it is said

من اعتز بغير الله اهلكه العزه ٧٠

.(Whoever asks honor with something besides Allah, that honor will perish him"(٣"

In these phrases our beloved Imam says, "May Allah send your peace and passage to Muhammad and his household and prosper my heart by your obedience and do not "humiliate me by disobedience

Chapter ٨: Social Sympathy And Cooperation

God And God's Creatures

After requesting success for obeying God, the second request of Imam Sajjad from Allah is a social request. One thing that you can find in many Islamic teachings is that the obedience of Allah is usually followed by social services. For example in the Holy Quran, nine times we are ordered to Prayer and after six of them Allah mentions .Zakat immediately

Donation, An Investment From Allah

Donation, An Investment From Allah (Or Donation, A Saving Account Presented By (Allah

An important point when we donate anything is to remember that whatever we

donate, it is like a gift to Allah and he will sustain us with His blessing. If we keep this in mind, we will never

p: ۶۳

۱- سوره قصص ۷۹-۸۲

۲- میزان الحکمه ج ۳ ۴۴۳ص

۳- میزان الحکمه ج ۳ ۴۴۳ص

.be proud and will not regret

Sharing

To find a deeper understanding of these phrases, we need to understand that the small donations we make out of pity, is not sharing. Sharing is not the money that we give in exchange of someone's reputation when they extend their hand. Sharing .means to share all your capabilities in order to solve the problems of others

The Measure For Recognizing A True Shia

It is important to know that sharing and social cooperation, as per our Ahadith, is ,termed as a measure for recognizing Shias. Imam Sadiq says

قرب الإسناد عن هارُونُ عَنِ ابْنِ صَدَقَةَ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع امْتَحِنُوا شِيعَتَنَا عِنْدَ مَوَاقِيتِ الصَّلَاةِ كَيْفَ مُحَافَظَتُهُمْ عَلَيْهَا وَ إِلَى أَسْرَارِنَا كَيْفَ حِفْظُهُمْ لَهَا عِنْدَ عَدُوِّنَا وَ إِلَى أَمْوَالِهِمْ كَيْفَ مُوَاسَاتُهُمْ لِإِخْوَانِهِمْ فِيهَا

Examine our Shia with three things: (First) at the time of prayer how careful they are" about their prayer. (Second) how they keep our secrets from our enemy. (Third) how (they share their good with their brothers."(1

,Also Sheikh Saduq narrates from Imam Sadiq

الخصال بسندة عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ خَصْلَتَانِ مَنْ كَانَتَا فِيهِ وَ إِلَّا فَاعْزُبْ ثُمَّ اعْزُبْ ثُمَّ اعْزُبْ قِيلَ وَ مَا هُمَا قَالَ الصَّلَاةُ فِي مَوَاقِيتِهَا وَ الْمُحَافَظَةُ عَلَيْهَا وَ الْمُوَاسَاةُ

If somebody has two characteristics (take him as friend) otherwise leave him and" leave him and leave him" Someone asked, "What are they?" He answered, "Being (careful about prayer time and sharing goods."(2

Reward Of Sharing

In our Ahadith, sharing in money and donating money is counted as the minimum right of a faithful on his brothers. The companion of

١- قرب الاسناد ص ٣٨

٢- الخصال ج ١ ص ٤٧

Imam Sadiq, Mufaddhal says, “I asked Imam Sadiq about the minimum right of faithful upon his brother. Imam replied, “He does not prefer his brother’s need for himself.”” (۱)

In a comprehensive order, the commander of faithful explains the method for dealing with different group of people.

الخصال أَبِی عَنْ عَلِیٍّ عَنْ أَبِیهِ عَنْ حَمَّادٍ عَمَّنْ ذَکَرَهُ عَنْ أَبِی عَبْدِ اللَّهِ ع قَالَ قَالَ أَمِیرُ الْمُؤْمِنِینَ ع فِی وَصِیَّتِهِ لِابْنِهِ مُحَمَّدِ بْنِ الْحَنَفِیَّهِ :

أَلْزِمْ نَفْسَکَ التَّوَدُّدَ وَ صَبِّرْ عَلَی مَئُونَاتِ النَّاسِ نَفْسَکَ وَ ابْذُلْ لِصَدِیقِکَ نَفْسَکَ وَ مَالَکَ وَ لِمَعْرِفَتِکَ رِفْدَکَ وَ مَحْضَرَکَ وَ لِلْعَامَّهِ بِشْرَکَ وَ مَحَبَّتَکَ وَ لِعَدُوِّکَ عَدْلَکَ وَ إِنْصَافَکَ وَ اضْنَنْ بِدِینِکَ وَ عِرْضِکَ عَنْ کُلِّ أَحَدٍ فَإِنَّهُ أَسْلَمُ لِدِینِکَ وَ دُنْیَاکَ

In a testament that narrates by Imam Sadiq, "Imam Ali advises his son Muhammad Ibn Hanafiyyah. Imam says, “Force yourself to be kind and patient with people and make this as a habit for yourself. For your friend give away your life and your wealth; for your relative give your hospitality; for the public give your cordiality and your kindness; and to your enemy give your justice. However keep your religion and your reputation for yourself because it is better for this world and the hereafter.”(۲)

Also Imam Sadiq said, “One of the Prophet’s advice to Imam Ali was, “O, Ali, the best of all actions are three: ۱) being just to people; ۲) sharing with your brother for the sake of Allah; ۳) and the remembrance of Allah at all times.”(۳)

Sharing With All People

Most of us may assume

۱- الخصال عن ابْنُ الْوَلِیدِ عَنِ الصَّفَّارِ عَنِ ابْنِ عِیسَی عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنِ الْمُفَضَّلِ قَالَ سُئِلَ أَبُو عَبْدِ اللَّهِ ع مَا أَدْنَی حَقِّ الْمُؤْمِنِ عَلَی أَخِیهِ قَالَ أَنْ لَا یَسْتَأْثِرَ عَلَیْهِ بِمَا هُوَ أَحْوَجُ إِلَیْهِ مِنْهُ الخصال ج ۱ ص ۸

۲- الخصال ج ۱ ص ۱۴۷

۳- الخصال أَبِی عَنْ عَلِیٍّ عَنْ أَبِیهِ عَنِ ابْنِ مَرَّارٍ عَنْ یُونُسَ رَفَعَهُ إِلَی أَبِی عَبْدِ اللَّهِ ع قَالَ کَانَ فِیمَا أَوْصَی بِهِ رَسُولُ اللَّهِ ص عَلِیّاً یَا عَلِیُّ سَیِّدُ الْأَعْمَالِ ثَلَاثُ خِصَالٍ إِنْصَافُکَ النَّاسَ مِنْ نَفْسِکَ وَ مُوَاسَاتُکَ الْأَخَ فِی اللَّهِ عَزَّ وَ جَلَّ وَ ذِکْرُکَ اللَّهَ تَعَالَی عَلَی کُلِّ حَالٍ

الخصال ج ١ ص ١٢٥

that only good people are worthy of help, and helping others in the way of their worldly needs is something in vain. Nonetheless Imam Ridha' narrates from the Prophet that,

عیون أخبار الرضا علیه السلام بسنده قَالَ قَالَ رَسُولُ اللَّهِ ص رَأْسُ الْعَقْلِ بَعْدَ الدِّینِ التَّوَدُّدُ إِلَى النَّاسِ وَ اصْطِنَاعُ الْخَیْرِ إِلَى کُلِّ أَحَدٍ بَرٍّ وَ فَاجِرٍ

"The root of wisdom after being religious are being kind to people and being nice to all the people whether they are good or bad" (۱)

Chapter ۹: The Activities For Month Of Shaban

In this chapter, the Imam mentions two important activities of Prophet in the month of Shaban; fasting and engaging in worships.

About fasting in this month, there are many Ahadith that encourage the wakeful heart. About the fast in the Shaban Imam Ridha' has said,

عیون أخبار الرضا علیه السلام و الخصال بسنده عَنِ الْعَبَّاسِ بْنِ هِلَالٍ قَالَ سَمِعْتُ أَبَا الْحَسَنِ عَلِیَّ بْنَ مُوسَى الرِّضَا ع یَقُولُ مَنْ صَامَ مِنْ شَعْبَانَ یَوْماً وَاحِداً ابْتِغَاءَ ثَوَابِ اللَّهِ دَخَلَ الْجَنَّهَ وَ مَنِ اسْتَغْفَرَ اللَّهَ فِی کُلِّ یَوْمٍ مِنْ شَعْبَانَ سَبْعِینَ مَرَّهً حُشِرَ یَوْمَ الْقِیَامَهِ فِی زُمْرَهِ رَسُولِ اللَّهِ ص وَ وَجَبَتْ لَهُ مِنَ اللَّهِ الْکَرَامَهُ وَ مَنْ تَصَدَّقَ فِی شَعْبَانَ بِصَدَقَهٍ وَ لَوْ بِشِقِّ تَمْرَهٍ حَرَّمَ اللَّهُ جَسَدَهُ عَلَى النَّارِ وَ مَنْ صَامَ ثَلَاثَهَ أَیَّامٍ مِنْ شَعْبَانَ وَ وَصَلَهَا بِصِیَامِ شَهْرِ رَمَضَانَ کَتَبَ اللَّهُ لَهُ صَوْمَ شَهْرَیْنِ مُتَتَابِعَیْنِ

"Whoever fasts one day of Shaban, just for the sake of God's reward he will enter the heaven and whoever repents to Allah seventy times, on the Day of Judgment he will be raised

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۱- عیون اخبا الرضا علیه السلام/ ج ۲ص ۳۵

with the Prophet and God's appreciation will be obligatory on him. Whoever donates in this month even by half of a date, God will forbid his body to go to hell. Whoever fasts three days of Shaban and connects these days to the month of Ramadan, God .(will give him the reward for the two complete months"(۱

ثواب الأعمال بسنده عن ، أَبَا عَبْدِ اللَّهِ ع يَقُولُ مَنْ صَامَ أَوَّلَ يَوْمٍ مِنْ شَعْبَانَ وَجَبَتْ لَهُ الْجَنَّةُ بَتَّةً وَ مَنْ صَامَ يَوْمَيْنِ نَظَرَ اللَّهُ إِلَيْهِ فِی كُلِّ يَوْمٍ وَ لَيْلَةٍ فِی دَارِ الدُّنْيَا وَ دَامَ نَظَرُهُ إِلَيْهِ فِی الْجَنَّةِ وَ مَنْ صَامَ ثَلَاثَةَ أَيَّامٍ زَارَ اللَّهَ فِی عَرْشِهِ مِنْ جَنَّتِهِ فِی كُلِّ يَوْمٍ

Also Imam Sadiq encourages us by a hadith that says, "Anyone who fasts the first day of Shaban, it is obligated upon him to go to heaven and anyone who fasts two days of Shaban, God will look at him every day and night in this world and he will continuously be under the observance of God's mercy. Whoever fast three days he will visit God in .(the heaven in Allah's throne"(۲

Also in another Hadith Imam Sadiq is not just encouraging the narrator, but also told .him to reassure his friends and family to fast in the month of Shaban

الْإِقْبَالُ، وَ مَجَالِسُ الشَّيْخِ، بِإِسْنَادِهِمَا عَنْ صَفْوَانَ الْجَمَّالِ قَالَ قَالَ لِی أَبُو عَبْدِ اللَّهِ ع حُثَّ مَنْ فِی نَاحِيَتِكَ عَلَى صَوْمِ شَعْبَانَ فَقُلْتُ جُعِلْتُ فِدَاكَ تَرَى فِيهَا شَيْئاً فَقَالَ نَعَمْ إِنَّ رَسُولَ اللَّهِ ص كَانَ إِذَا رَأَى هِلَالَ شَعْبَانَ أَمَرَ

۱- بحارالانوار ج ۹۴ص ۷۱

Same address -۲

مُنَادِياً يُنَادِی فِی الْمَدِینَهِ یَا أَهْلَ یَثْرِبَ إِنِّی رَسُولُ رَسُولِ اللَّهِ إِلَیْکُمْ أَلَا إِنَّ شَعْبَانَ شَهْرِی فَرَحِمَ اللَّهُ مَنْ أَعَانَنِی عَلَی شَهْرِی ثُمَّ قَالَ إِنَّ أَمِیرَ الْمُؤْمِنِینَ ع کَانَ یَقُولُ مَا فَاتَنِی صَوْمُ شَعْبَانَ مُنْذُ سَمِعْتُ مُنَادِیَ رَسُولِ اللَّهِ ص یُنَادِی فِی شَعْبَانَ فَلَنْ تَفُوتَنِی أَیَّامَ حَیَاتِی صَوْمُ شَعْبَانَ إِنْ شَاءَ اللَّهُ ثُمَّ کَانَ ع یَقُولُ صَوْمُ شَهْرَیْنِ مُتَتَابِعَیْنِ تَوْبَهٌ مِنَ اللَّهِ

Safvan Jammal narrates that, "Imam told me to encourage whoever is around you." I asked, "Is there any (special) reward for fasting in Shaban". Imam replied, "Yes, whenever the Prophet saw the moon (that shows the starting) of Shaban he ordered somebody to call all the people, and he would say: O the people of Yathreb, I am the messenger of Allah to you. Be aware Shaban is my month and may Allah bless those who help me in this month" Then Imam Sadiq said, "The Commander of the Faithful has said, "From the moment I heard this, I have never missed fasting in the month of Shaban and I will not miss it InshAllah." Then Imam Ali said, "Fasting two month (continuously is the repentance to Allah."(١)

,We must also request God for success and along with Imam Sajjad we must say

This is the month of Thy Prophet, the Messenger-in-chief, the month of Sha'ban" surrounded by Thy mercy and blessings from all sides, In which the Messenger of Allah (peace and blessings of Allah be on him and on his children) used to exert himself willingly in

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١- Same address

the matter of fasting and praying in its days and nights, to show his humility before ”.Thee for the respect and honor Thou bestowed on him, until his last breath

Chapter ۱۰: Following The Tradition Of Prophet

point

.At first look, one may think why we must follow his way of life

The root of this order is in the Holy Quran. In many verses, Quran ordered us to follow ,him and In Surah of Hashr, the Quran says

وَ ما آتاكُمُ الرَّسُولُ فَخُذُوهُ وَ ما نَهاكُمْ عَنْهُ فَانْتَهُوا وَ اتَّقُوا اللَّهَ إِنَّ اللَّهَ شَديدُ الْعِقابِ (۷)

.The Quran also tells us to monitor his actions and make it as a plan for our life (۱)”

لَقَدْ كانَ لَكُمْ فی رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِمَنْ كانَ يَرْجُوا اللَّهَ وَ الْيَوْمَ الْآخِرَ وَ ذَكَرَ اللَّهَ كَثيراً

.(۲)

In addition, we must know that in every aspect of our life we have a tradition from the Prophet. For choosing the way of their life, Muslims do not need to beg their lifestyle from different ideologies and academies. All the necessities of perfection have come in the lifestyle and Hadith of Prophet. There is a Hadith in the book of Basaer Al-Darajat by Safar Qomi that explains this point very well.

المجلسی عن بصائر الدرجات بسندهٍ عَنْ أَبِی أُسَامَهَ قَالَ كُنْتُ عِنْدَ أَبِی عَبْدِ اللَّهِ ع وَ عِنْدَهُ رَجُلٌ مِنَ الْمُغِيرِيَّهِ فَسَأَلَهُ عَنْ شَیْ ءٍ مِنَ السُّنَنِ فَقَالَ مَا مِنْ شَیْ ءٍ يَحْتَاجُ إِلَيْهِ وُلْدُ آدَمَ إِلَّا وَ قَدْ خَرَجَتْ فِيهِ السُّنَّهُ مِنَ اللَّهِ وَ مِنْ رَسُولِهِ وَ لَوْ لَا ذَلِكَ مَا احْتَجَّ عَلَيْنَا بِمَا احْتَجَّ

۱- حشر ۷

۲- ۲۱ احزاب

فَقَالَ الْمُغِيرِیُّ وَ بِمَا احْتَجَّ فَقَالَ أَبُو عَبْدِ اللَّهِ ع قَوْلُهُ الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَ أَتْمَمْتُ عَلَيْكُمْ نِعْمَتِی حَتَّى فَرَغَ مِنَ الْآيَهِ فَلَوْ لَمْ يُكْمِلْ سُنَّتَهُ وَ فَرَائِضَهُ وَ مَا يَحْتَاجُ إِلَيْهِ النَّاسُ مَا احْتَجَّ بِهِ

Abi Usameh has said, "I was in the presence of Imam Ja'far Sadiq and someone from the tribe of Moghayreh came and asked Imam about the lifestyle of the Prophet. The Imam answered him, "There is nothing that humankind needs unless the Prophet has some tradition about it. If it was not like that the proofs for our Imamat would be incomplete." The man asked him, "What proofs?" Imam replied, "اليوم اكملت" so if what people need does not exist in his tradition this verse will be disproven"(1).

The Measure For Evaluating Action

In the scale of justice, one criterion for prizing action is the correspondence of action to the Prophet's tradition, not the quantity. Imam Sadiq narrates from his fathers from the Commander of faithful, "I heard from Prophet that he said, "Follow my tradition because acting a little upon my tradition is much better than acting upon your own innovation."(2)

Imam Mahdi's Plan

According to Ahadith, when Imam Mahdi will reappear, he will declare the global rule for the whole universe to be the tradition of the prophet. The great companion of Imam Sadiq, Mufaddhal Ibn Amr narrates from our sixth imam,

روی المفضل بن عمر الجعفی قال سمعت أبا عبد الله جعفر بن محمد ع يقول إذا أذن الله عز و جل للقائم فی الخروج صعد المنبر فدعا الناس إلی نفسه و

۱- بحار ج ۲ ص ۱۶۸

۲- المجلسی بسنده عَنْ أَبِی عَبْدِ اللَّهِ عَنْ آبَائِهِ عَنْ أَمِيرِ الْمُؤْمِنِينَ ع قَالَ سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ عَلَيْكُمْ بِسُنَّةٍ فَعَمَلٌ قَلِيلٌ فِی سُنَّةٍ خَيْرٌ مِنْ عَمَلٍ كَثِيرٍ فِی بِدْعَهٍ بحارالأنوار ۲ ۲۶۱

ناشدهم الله و دعاهم إلى حقه و أن يسير فيهم بسنه رسول الله ص و يعمل فيهم بعمله فيبعث الله تعالى جبرئيل ع حتى يأتيه فينزل على الحطيم و يقول له إلى أى شىء تدعو فيخبره القائم ع فيقول جبرئيل ع أنا أول من يبايعك ابسط يدك فيمسح على يده و قد وافاه ثلاثمائه و بضعه عشر رجلا فيبايعونه و يقيم بمكه حتى يتم أصحابه عشره آلاف ثم يسير منها إلى المدينه

Whenever God permits our Mahdi to rise he will climb the pulpit and invite people to“ pay homage. Imam will make them swear and will invite them to his right. He will deal with people according to the tradition of Prophet and he will act like Prophet. Then Gabriel will come down to him in the place of Hatim and will ask, “What do you invite people to?” Imam will repeat what he initially said, and then Gabriel will say, “I am the first one who makes the homage with you, open your hand”. At that time Gabriel will take Imam’s hand, three hundred thirteen people will make the homage, and Imam will stay in Makah until he gathers ten thousand companions and will then proceed to .”Medina

O Allah help us to model our conduct on his "way of life" and obtain the intercession .he is entitled to put forward

Chapter ۱۱: Seeking Comfort And Intercession

point

There are some very important and fundamental questions, which we will briefly .address here

?What Is Intercession

Intercession in a simple word is help of a strong to a weak in

the way of perfection, so the weak can climb the steps to perfection fast and successfully. However, we usually use this word for the intercession for sinners. We must know that intercession includes all the elements of development. As an example: soil, water, air and light are all the four ingredients that help a seed to turn into a complete prolific tree or a beautiful flower. These four are the genetic guides and the intercessors of seed for perfection. If we understand the intercession in this way, we would not see the Intercessors as the restrictions for God's power. They are the appliances for God to apply his power in this world and all of them get their efficiency from Allah. With this point of view, all of them will be the sign of God's power and they .work only for performing God's will

Unfortunately, some of us think about the intercession as an immoral social phenomenon like. Awkwardly it causes some people to think that we can sin as much as we want and as much as we can, and then we can hold onto the intercession of our .Imam

As we have pointed out, intercession for humans is like the seed and its genetic Intercessors. If a seed does not have the potential for growing, the Intercessor of nature cannot help it. The soft bed of soil, life giving sunlight, breeze of spring and the .refreshing drops of rain have the same effect on that seed and piece of pebble

Intercession of Imams or any righteous will not affect those who did not prepare the basis of development in their soul. Also our wise Imams will not waste their .intercession for them

Intercession needs adequacy between the Intercessor and the one who wants to get the intercession. Those who want to receive the intercession must make a connection of compatibility with their Intercessors. This connection is a tool for preparing the one who will receive the intercession to be more like his Intercessor. In this way, intercession makes us more responsible and gives us hope to get better, and it is not a method of escaping our duty and responsibilities. This also makes it clear that the intercession does not stand against God's will when he wants to punish the sinner. In the other hand, it gives opportunity to be more like those who God loves and prepares .them to be forgiven by Allah's mercy

?What Is The Root For Believe In Intercession

Intercession is a Quranic subject and no one can deny it. The rejection expressed by some newly invented political group such as Wahabism is not strong or worthy enough, and the root of this denial is due to their ignorance towards Quran. Some of the Quranic verses clearly talk about intercession on the Day of Judgment, such as, "...no one will be able to intercede for the others except those whom the Beneficent "(God has given authority.(١

On that day no one's intercession will be of any benefit unless he has received" permission from the Beneficent God and

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١– لا يَمْلِكُونَ الشَّفاعَهَ إِلَّا مَنِ اتَّخَذَ عِنْدَ الرَّحْمنِ عَهْداً مريم٨٧

"(whose word is acceptable to Him.(۱

No intercession with Him will be of any benefit except that of those whom He has" granted permission. The angels cannot intercede. They are always submissive to their Lord. Fear vanishes from their heart when (they receive a message from their Lord).They ask each other, "What did your Lord say?" Others answer, "He spoke the ."(Truth. He is the Most High and the Greatest."(۲

Allameh Majlisi in regards to his discussion about the proofs of intercession and the opinion of other Islamic sects for intercession says, "Whatever we have said proves that all of the Ummah accept the concept of intercession. Though there are some differences in opinion about its condition. In Shia ideology, the effect of intercession is removing the harms and the punishment of sins from the faithful. However the Motazeleh(۳) say that the intercession is just for increasing the rewards of good (action for the submissive and repentant but it does not benefit sinners.(۴

?What Are The Proofs For Intercession Of Prophet Muhammad

After the above argument, a question may arise in our mind that whether Prophet ?Muhammad has the right for intercession. And if so, then what is the proof for it

We have to say that the perfect example of those named in the Holy Quran as the intercessors is our beloved Prophet. In addition, there are many Ahadith narrated by Shia and Sunni sources that tell us about the superiority of his intercession. In this short record, we cannot mention many of them but we will try to name

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۱- يَوْمَئِذٍ لا تَنْفَعُ الشَّفاعَةُ إِلَّا مَنْ أَذِنَ لَهُ الرَّحْمنُ وَ رَضِيَ لَهُ قَوْلًا طه۱۰۹

۲- وَ لا تَنْفَعُ الشَّفاعَةُ عِنْدَهُ إِلَّا لِمَنْ أَذِنَ لَهُ حَتَّى إِذا فُزِّعَ عَنْ قُلُوبِهِمْ قالُوا ما ذا قالَ رَبُّكُمْ قالُوا الْحَقَّ وَ هُوَ الْعَلِيُّ الْكَبِيرُ السباء (۲۳)

۳- معتزله

۴- بحار ج ۸ ص ۳۰

some that show the important quality of his intercession. In these Ahadith, even other .prophets seek the intercession of Prophet Muhammad

Ali Ibn Ibrahim Qumi in his great and precious interpretation narrates from Samaaeh. He says, "I asked from Imam Sadiq about intercession of Prophet. Imam answered, "On the Day of Judgment people will be drowning in their sweat (they will sweat a lot because of hardships) so they will say to each other to go and ask Adam to intercede for them. They will come to Adam and say intercede for us. Prophet Adam will say, "I have guilt. Go to Prophet Noah." Then people will go to Noah but he will send them to next prophet and that will repeat until they will come to Jesus and Prophet Jesus will send them to Prophet Muhammad. Prophet Muhammad will tell them, "Come with me" .then Prophet will take them to the door of Heaven, the door of mercy

Then the Prophet will prostrate and he will remain in that posture for as long as God's will. Then God will say, "Lift your head and intercede. We will accept your intercession and ask me to give you" then Imam said, "This is the real story behind the verse, "pray your special (tahajjud) prayer during some part of the night as an additional (obligatory) prayer for you alone so that perhaps your Lord will raise you to a highly praiseworthy position.(۱)".Another interesting point is that even the Ahlul Bayt are included in

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۱- ۷۹الاسراء

the Prophet intercession. In relation to the interpretation of the verse “Your Lord will soon grant you sufficient favors to please you” Ibn Abbas is reported to have said, “the interpretation is that soon God will accept your intercession about all of your Ahlul Bayt. So they all enter the heaven and you become glad(۱)”.(۲)

.There is also an interesting Hadith about the place of intercession

عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ ع عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ الْأَنْصَارِيِّ عَنْ عَلِيِّ بْنِ أَبِی طَالِبٍ ع قَالَ قَالَتْ فَاطِمَهُ ع لِرَسُولِ اللَّهِ ص يَا أَبَتَاهْ أَيْنَ أَلْقَاكَ يَوْمَ الْمَوْقِفِ الْأَعْظَمِ وَ يَوْمَ الْأَهْوَالِ وَ يَوْمَ الْفَزَعِ الْأَكْبَرِ قَالَ يَا فَاطِمَهُ عِنْدَ بَابِ الْجَنَّهِ وَ مَعِی لِوَاءُ الْحَمْدِ وَ أَنَا الشَّفِيعُ لِأُمَّتِی إِلَی رَبِّی قَالَتْ يَا أَبَتَاهْ فَإِنْ لَمْ أَلْقَكَ هُنَاكَ قَالَ الْقَيْنِی عَلَی الْحَوْضِ وَ أَنَا أَسْقِی أُمَّتِی قَالَتْ يَا أَبَتَاهْ إِنْ لَمْ أَلْقَكَ هُنَاكَ قَالَ الْقَيْنِی عَلَی الصِّرَاطِ وَ أَنَا قَائِمٌ أَقُولُ رَبِّ سَلِّمْ أُمَّتِی قَالَتْ فَإِنْ لَمْ أَلْقَكَ هُنَاكَ قَالَ الْقَيْنِی وَ أَنَا عِنْدَ الْمِيزَانِ أَقُولُ رَبِّ سَلِّمْ أُمَّتِی قَالَتْ فَإِنْ لَمْ أَلْقَكَ هُنَاكَ قَالَ الْقَيْنِی عَلَی شَفِيرِ جَهَنَّمَ أَمْنَعُ شَرَرَهَا وَ لَهَبَهَا عَنْ أُمَّتِی فَاسْتَبْشَرَتْ فَاطِمَهُ بِذَلِكَ صَلَّی اللَّهُ عَلَيْهَا وَ عَلَی أَبِيهَا وَ بَعْلِهَا وَ بَنِيهَ

Imam Sadiq narrates a hadith from Imam Baqir from Jabir Ibn Abdullah from Imam Ali. The Commander of faithful has said, “Fatima Al-Zahra asked the Prophet: “On the day of judgment, in that great place, in that horrifying day where can I meet you?” Prophet said, “O, Fatima at the door of heaven when

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۱- الضحی ۵

۲- عَنِ ابْنِ مَحْبُوبٍ عَنْ زُرْعَهَ عَنْ سَمَاعَهَ عَنْ أَبِی عَبْدِ اللَّهِ ع قَالَ سَأَلْتُهُ عَنْ شَفَاعَهِ النَّبِیِّ يَوْمَ الْقِيَامَهِ قَالَ يُلْجِمُ النَّاسَ يَوْمَ الْقِيَامَهِ الْعَرَقُ فَيَقُولُونَ انْطَلِقُوا بِنَا إِلَی آدَمَ يَشْفَعُ لَنَا [عِنْدَ رَبِّهِ] فَيَأْتُونَ آدَمَ فَيَقُولُونَ اشْفَعْ لَنَا عِنْدَ رَبِّكَ فَيَقُولُ إِنَّ لِی ذَنْباً وَ خَطِيئَهً فَعَلَيْكُمْ بِنُوحٍ فَيَأْتُونَ نُوحاً فَيَرُدُّهُمْ إِلَی مَنْ يَلِيهِ وَ يَرُدُّهُمْ كُلُّ نَبِیٍّ إِلَی مَنْ يَلِيهِ حَتَّی يَنْتَهُونَ إِلَی عِيسَی فَيَقُولُ عَلَيْكُمْ بِمُحَمَّدٍ رَسُولِ اللَّهِ صَلَّی اللَّهُ عَلَيْهِ وَ آلِهِ وَ عَلَی جَمِيعِ الْأَنْبِيَاءِ فَيَعْرِضُونَ أَنْفُسَهُمْ عَلَيْهِ وَ يَسْأَلُونَهُ فَيَقُولُ انْطَلِقُوا فَيَنْطَلِقُ بِهِمْ إِلَی بَابِ الْجَنَّهِ وَ يَسْتَقْبِلُ بَابَ الرَّحْمَنِ وَ يَخِرُّ سَاجِداً فَيَمْكُثُ مَا شَاءَ اللَّهُ فَيَقُولُ اللَّهُ عَزَّ وَ جَلَّ ارْفَعْ رَأْسَكَ وَ اشْفَعْ تُشَفَّعْ وَ سَلْ تُعْطَ وَ ذَلِكَ قَوْلُهُ عَسی أَنْ يَبْعَثَكَ رَبُّكَ مَقاماً مَحْمُودا بحارالأنوار ج : ۸ ص : ۳۶

I hold the flag of praise and I intercede for my Ummah." Fatima said, "If I do not find you?" Prophet said, "On the bridge of Serat while I say, "O, God keep my Ummah safe." Fatima said, "If I do not see you there?" Prophet answered, "By the scale of justice while I say, "O, God keep my Ummah safe." Fatima said, "If I do not see you there?" Prophet replied, "At the edge of hell when I keep away the fire of hell from my Ummah." Then Fatima became happy. May Allah send His peace and blessings on (Fatima and her father and her husband and her children".(١

Also in Ahadith we find that Prophet Muhammad will use the intercession to save his .Umah from hellfire

عنْ أَنَسِ بْنِ مَالِكٍ قَالَ قَالَ رَسُولُ اللَّهِ ص لِكُلِّ نَبِيٍّ دَعْوَةٌ قَدْ دَعَا بِهَا وَ قَدْ سَأَلَ سُؤْلًا وَ قَدْ أَخْبَأْتُ دَعْوَتِی لِشَفَاعَتِی لِأُمَّتِی يَوْمَ الْقِيَامَه

Anas Ibn Malik narrates from Prophet, "Every prophet has a demand and request from Allah (that it will not be rejected). All of them asked their request from Allah and I (saved that request to intercede for my Ummah on the Day of Judgment."(٢

?Intercession Is Just For The Benefit Of Good People Or Even Sinners Will Be Interceded

It is an important question for some of us, because we want to know whether we will miss the chance to be interceded or not? According to Ahadith, intercession will include the sinners and some of those who have committed the great sins will be .interceded too

المجلسی بسنده عَنِ الرِّضَا عَنْ أَبِيهِ عَنْ آبَائِهِ عَنْ

p: ٧٧

١- بحار ج ٨ص ٣٥

٢- بحار ٨ ص ٣۴

أَمِيرِ الْمُؤْمِنِينَ ع قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ لَمْ يُؤْمِنْ بِحَوْضِي فَلَا أَوْرَدَهُ اللَّهُ حَوْضِي وَ مَنْ لَمْ يُؤْمِنْ بِشَفَاعَتِي فَلَا أَنَالَهُ اللَّهُ شَفَاعَتِي ثُمَّ قَالَ ع إِنَّمَا شَفَاعَتِي لِأَهْلِ الْكَبَائِرِ مِنْ أُمَّتِي فَأَمَّا الْمُحْسِنُونَ فَمَا عَلَيْهِمْ مِنْ سَبِيلٍ

Allamah Majlesi in the great book of Bihar Al-Anwar narrates from Imam Ridha' that he narrates from his honorable ancestors that Prophet Muhammad said, "Those who do not believe in my pool (of Kawthar) they will not enter it and those who do not believe in my intercession, God will not include them in my intercession". Then he said, "My intercession is for those who have committed great sins from my Ummah (however there is no blame on them".(١)

Imam Sajjad in his last phrase of this Dua says, "O, Allah make him for me such interceptor that you accept his interception and make my way to you straight and smooth and make me the follower of the honorable man until the day of judgment, when I meet you, you are happy from me and forgive my sins meanwhile you obligate your mercy and grace upon me and inhabit me eternally between the righteous".

١- بحار ج ٨ ص ٣۴

About center

In the name of Allah

هَلْيَسْتَوِيالَّذِينَيَعْلَمُونَوَالَّذِينَلَايَعْلَمُونَ

?Are those who know equal to those who do not know

al-Zumar: ٩

:Introduction

Ghaemiyeh Computer Research Institute of Isfahan, from ٢٠٠٧, under the authority of Ayatollah Haj SayyedHasanFaqihImami (God blesses his soul), by sincere and daily efforts of university and seminary elites and sophisticated groups began its activities .in religious, cultural and scientific fields

:Manifesto

Ghaemiyeh Computer Research Institute of Isfahan in order to facilitate and accelerate the accessibility of researchers to the books and tools of research, in the field of Islamic science, and regarding the multiplicity and dispersion of active centers in this field

and numerous and inaccessible sources by a mere scientific intention and far from any kind of social, political, tribal and personal prejudices and currents, based on performing a project in the shape of (management of produced and published works from all Shia centers) tries to provide a rich and free collection of books and research papers for the experts, and helpful contents and discussions for the educated generation and all classes of people interested in reading, with various formats in the .cyberspace

:Our Goals are

(propagating the culture and teachings of Thaqalayn (Quran and Ahlulbayt p.b.u.t-

encouraging the populace particularly the youth in investigating the religious issues-

replacing useful contents with useless ones in the cellphones, tablets and computers-

providing services for seminary and university researchers-

spreading culture study in the publich-

paving the way for the publications and authors to digitize their works-

:Policies

acting according to the legal licenses-

relationship with similar centers-

avoiding parallel working-

merely presenting scientific contents-

mentioning the sources-

.It's obvious that all the responsibilities are due to the author

:Other activities of the institute

Publication of books, booklets and other editions-

Holding book reading competitions-

Producing virtual, three dimensional exhibitions, panoramas of religious and tourism- places

.Producing animations, computer games and etc-

Launching the website with this address: www.ghaemiyeh.com-

Fabricatingdramatic and speech works-

Launching the system of answering religious, ethical and doctrinal questions-

Designing systems of accounting, media and mobile, automatic and handy systems,- web kiosks

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